

*D. Murphy*

THE  
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DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET FORTH IN THE FOR-  
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Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way,  
and walk therein, and ye shall find rest to your souls.

JER. VI. 16.

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STATIONER

THE UNIVERSITY OF CHICAGO

This image shows a blank, aged, light gray page. The surface has a visible texture and is covered with numerous small dark specks, likely dust or paper inclusions. There are also some faint, larger blemishes and a small white mark near the center-right. The overall appearance is that of an old, weathered piece of paper.

THE  
**RELIGIOUS MONITOR,**  
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**Evangelical Repository.**

VOL. VII.

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**Original Communications.**

[For the Religious Monitor.]

*Ne rogites quisnam, sed quidnam scripserit, auctor.*  
 Please don't inquire who is the author, but examine what he hath written.

**ON THE DIVINITY OF CHRIST.**  
**DISSERTATION I.**

*The truth of the doctrine proved from Ex. iii. 14, "I AM," compared with John viii. 58, "Before Abraham was, I AM."*

PART III.—THAT ALL THE PARTICULARS CONTAINED IN THE GREAT NAME OF GOD, I AM, ARE BY THE SCRIPTURES ASCRIBED TO CHRIST, PROVED—THEREFORE HE IS GOD.

THE name Jehovah, or Jah, i. e. I AM, is the most sublime title by which God speaks of himself; and therefore "he preserves it as a main expression of his glory, both what he *hath* in himself, and what he *receives* from his people. It is the highest *discovery* that he hath made to them; it is the most divine *appellation* he receives from them:"—"Extol him that rides upon the heavens by his name Jah, and rejoice before him." Ps. lxxviii. 4. It is proposed to look into the meaning of the name, "I AM:" But alas! what can creatures, who are but of yesterday, and know nothing, do upon a subject that is so full of mystery? Indeed, the being of a God is a principle of natural religion; we do not want a Bible to tell us that. For though these are "the invisibles of his nature, yet they are clearly seen, being understood by the things that do appear, even his eternal power and God-head." Rom. i. 20. But here observe, *first*, that the heathen changed the truth of God into a lie; and, *secondly*, the most learned of their philosophers could not explain the Being of God. Simonides being asked who, or what God was, demanded one day to study, then a second, and again a third, and at last de-

clared "that the more he studied God, he found him to be the more unsearchable." Zophar saith, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Job xi. 7. And saith Elihu, "Touching the Almighty we cannot find him out." Job. xxxvii. 23. And, lastly, saith Paul, "How unsearchable are his judgments, and his ways past finding out!" xi. 33. If his judgments are unsearchable, much more his Nature.

The name, "I AM," signifies *being*, or *existence*. Every creature has a being, an existence, but they all have names to distinguish them from each other. But God stands in need of no name for this purpose: because he is infinitely distinguished from, and exalted above every other being. And therefore when it is applied to the divine nature we are to understand that **REAL EXISTENCE**, that true and certain *being* which God has had and will have from everlasting to everlasting. And it is peculiar to deity upon the following accounts. It signifies,

*First*, an eternal Being. Thus we are taught by God himself, to conceive of him that he ever was the Lord or Jehovah,—"I am the Lord, or Jehovah, the first and with the last; I am he." Is. xli. 4. He existed before the heavens were created, or the earth formed. When we run back upon the creation, Moses sets bounds to our meditations; saith he, "In the beginning God created the heaven and the earth." There is a certain period when they began, and at which our meditations must have end. Here we are to stop. But upon the nature and existence of God, our contemplations are unbounded. We are lost in a maze of an infinite and eternal existence. We cannot conceive of a moment when he had not been. This is the meaning of the word Jehovah. It is peculiar to himself. "His name alone is Jehovah." Thus he declares his own perfections above all the



deities of the heathens. "Ye are my witnesses, saith Jehovah, that ye may know and believe me, and understand that *I am he, before me there was no God formed*, neither shall there be after me: yea, before the day was, I am he." Is. xliii. 10. 13. This he repeats,—“Thus saith the Lord, the King of Israel and his Redeemer, I am the first, and I am the last, and beside me there is no God.” And again, “Is there a God besides me? Yea there is no God, I know not any.” Is. xlv. 6. 8. Thus, this being, this existence, when it is attributed to God, signifies what it is, as in no other. It may be said of every being besides God, that once it was not. It depends upon the pleasure of another, that it either was, is, or shall be. This is contained in the songs in heaven,—“For thy pleasure they are, and were created.” Rev. iv. 11. But it is peculiar to the divine nature, that it was from eternity.

Let us now search the Scriptures, if we read of Christ, as having an eternal existence. This indeed cannot be understood of his human nature. For though “he was verily ordained before the foundation of the world, he was manifest only in these last times.” It was not till the fulness of time, that God sent forth his Son, made of a woman.” With regard to his human nature, we have the book of the generation of Jesus Christ; but as to his eternal Son-ship, or his eternal existence, who can declare his generation? “What is his name, and what is his Son’s name, if thou canst tell?” Prov. xxx. 4. And yet as to this, Christ himself speaks like one who thought it no robbery to be equal with God. For saith he, “The Lord possessed me in the beginning of his way, before his works of old. I was set up *from everlasting*, from the beginning, or ever the earth was: when there were no depths, I was brought forth, when there were no fountains abounding with water, *before the mountains* were settled, before the hills, was I brought forth, whilst as yet he had not made the earth, the fields, nor the highest part of the dust of the world.” Prov. viii. 22, 23, 24. These declarations of Christ himself lay flat Dr. Watts’ notion, “That the Son was produced in some unknown moment of eternity.” Is it not very surprising that the Dr. should know this, when he himself confesseth, “that the moment of eternity is *unknown*”? “The legs of the lame are not equal.” When Jeremiah shows his contempt of all the deities of the heathen, he speaks of one infi-

nately above them,—“The Lord, or Jehovah, is the true God, he is the living God, and an everlasting King.” Jer. x. 10.—Correspondent to this does the apostle speak of Christ,—“To the King eternal, immortal, invisible, the only wise God, be glory and honour forever and ever. Amen.” 1 Tim. i. 17. God says of himself, “I am the first and the last.” And thus saith Christ, “I am Alpha and Omega, the first and the last, the beginning and the ending.” Rev. i. 8. Nay,

It is beautiful to observe, when the production of the human nature is mentioned, there is frequently an account of the divine. “Unto us a child is born, and his name shall be called the everlasting Father.” Is. iii. 6. It is not the name of a person, but the attribute of a nature. Thus again we read, “That though Bethlehem Ephratah was little among the thousands of Judah, yet out of her shall he come forth who is to be ruler in Israel.” The priests and the scribes all understood this of the Messiah, as they told Herod, and quoted this very passage, Matt. ii. 5, 6. And of him we are told that his goings forth have been of old from everlasting. Micah v. 2. This phrase, *of old*, signifies what had no beginning. “Thy counsels *of old* are faithfulness and truth.” Is. xxv. i.

It is trifling with the argument to tell us, what is confessed, that the terms, *everlasting*, and *being forever*, are often to be taken in a limited sense. But are they always thus to be understood? It is plain enough, that we must distinguish between a two fold eternity; by the one, we mean that which had no beginning—by the other, that which shall have no end. In the latter sense it is affirmed of many persons and things. Angels and men are made for an eternal duration. We read of an everlasting covenant, an everlasting righteousness, and of eternal life. On the other hand, we also read of everlasting punishment, and of everlasting burnings.—These are distinguished from the visible world. For “the things that are seen are temporal, but the things that are not seen are eternal.” 2 Cor. iv. 18. But none of these are comprehended in the full and proper sense of the word eternity. Every one of them had a beginning though they shall have no end. And as once they were not, so it is at the pleasure of another, that they both *are*, and shall be. But,

This complete eternity is peculiar to God alone. As Moses confesseth, “*From everlasting to everlasting*, thou art God.” Ps.



xc. 2. And saith Jesus, "I am Alpha and Omega, the beginning and the ending." Rev. i. 8. Once more,

We read that "in the beginning was the Word, and the Word was with God, and the word was God: the same was in the beginning with God." John i. 1. But here we are told that these words, "In the beginning was the Word," do not prove the eternity of a person, any more than the first verse in Genesis proves the eternity of the creation, when it is said, "In the beginning God created the heaven and the earth."—And that in the one, Moses gives us an account of the creation of the world; in the other, the evangelist writes of the Gospel. But, observe

1st. When Moses saith, "In the beginning God created the heavens and the earth. Then, doubtless, God *existed* before the heavens and the earth: and of the Word, that is, the Son, John saith, "The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made." John i. 2, 3.

2dly. When John writes, "In the beginning was the Word, and the Word was with God," this is the same with what he saith in his first Epistle, chap. i. 1. He speaks of "that eternal life which was with the Father, and was manifested to us." This must be understood of a person. He here speaks of one who was born in time. *The life*, saith he, was manifest, and we have seen it, and bear witness. But then, antecedent to such a discovery, this eternal life was *with the Father*. Thus as the title "I AM," expresseth an *eternal* existence, the Scriptures give clear and abundant testimony, that this eternal existence belongs to Christ.

*Secondly*: The name, "I AM," signifies that the being of God is *necessary*. He could not but be, and he could not be different from what he is. This is so far from being an imperfection, that it is the glory of his nature. This cannot be affirmed of any other; it cannot be denied of him. When he saith, "I AM," it is the same as if he had said, I am the only necessary existence.—All other beings have an existence, but as once they were not, so there was no necessity for their being at all. God did not need them. It is "for his pleasure all things are, and were created." Angels and men might never have been at all: and this world is the breath of his power, and the counsel of his will. "He spake and it was done, he commanded and it stood fast."

Ps. xxxiii. 9. He could as easily have prevented it, as he can destroy it. And as he upholds all things by the word of his power, so they could not exist if he should withdraw his power that supports them, or say, "be thou no more." "But as to himself, his perfections and glory *must* always have been as they now are; beginning and ending are impossible to him. This is one of our greatest articles in our notion of God. It cannot be asserted of any other, it cannot be denied of him. That which ever was, and *ever must be*, is God: to say that he who always was, might not have been, is taking a very gross liberty with what is eternal. He who was from the beginning, must be so from a necessity of nature."

Let us now examine the scriptures, that we may know, if they attribute *necessary existence* to Jesus Christ. This is not to be understood of his human nature, but of the divine. The apostle tells us, that there was a time when he began to be of the *seed of David*; and there is also a time when he shall be *subject*, and give up the kingdom to the Father, that is, as to the present dispensation; and yet, Christ himself saith, "I am Alpha and Omega, the beginning and the ending." All the scriptures mentioned on the former particular might be introduced here. "In the beginning was the Word, and the Word was with God, and the Word was God." This is inseparable from the preceding article; for what always *has* been, always *must* be. To say that the being of Christ is an act of the Father's will, and thus to suppose that he might not have been at all, is contrary to all the account we have of his eternal generation, and intruding into those things which are not seen, vainly puffed up by a fleshly mind.—It is extremely absurd for any to say that a person might not have been, who *always has been*. "The necessity of the Father's existence is justly argued from his eternity; and it does not appear it can be put upon any thing else. And the reasoning is equally good, that if he never *was* without the Son, he never *could be*. That must be essential to the nature of God, which is inseparable from it. We prove the relations in the deity, that is, Father, Son, and Holy Spirit, as we do the perfections, the felicity, and the glory, it is impossible it should be otherwise." Dr. Watts has taken the liberty to show "that there can be no felicity in solitude, nor could the divine nature itself be happy, but in a social way, by a plurality of persons." "The thing," saith Bradbury, "I believe is true, but the manner of

saying it is too free: however that opinion was like Jonah's gourd, it sprung up in a night and perished in a night, it gave a present entertainment to the fancy, and then vanished away; for he must have certainly forgot what he published about two years before, when he supposed that the Father produced the Son as a *Super-angelic Spirit*, in some unknown moment of eternity: if so, there must be moments and spaces in eternity when he was not produced, and consequently the Father then could not be happy; but we know he is blessed forever."

*Thirdly*: The name, "I AM," expresseth the immutability of the being of God. "He is without variableness, or any shadow of turning." Jas. i. 19. He is so completely perfect that he cannot become better. He is infinite in his Being, and in all his perfections, and his power secures him from being worse. It is impossible for him to be more glorious in holiness, more excellent in majesty. What he *was* he *is*, and what he *is* he *will be*. The Psalmist declares both the eternity, and the immutability of God, at once: he says, "O my God, thy years are throughout all generations, of old thou hast laid the foundations of the earth, and the heavens are the work of thine hands; they shall perish but thou shalt endure: yea, all of them shall wax old as a garment, as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years have no end." Ps. cii. 24—27. This is, with very little alteration of the words, applied to Christ;—"Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the work of thine hands: they shall perish, but thou remainest; and they shall wax old as does a garment, and as a vesture thou shalt fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." Heb. i. 10, 11, 12. Thus saith Christ himself, "The Son abideth forever." John viii. 35. Not merely by appointment, for so do the saints, the servants of the house; and if there were no more meant, it would not express the difference between him and them. Accordingly the apostle mentions this as the distinction between the Levitical priesthood and Christ's, and the excellency of the latter above the former.—They were not suffered to *continue*, by reason of death; and no more was he; as to his ministry on earth, most of them continued longer than he did. And yet it is said, because he continueth ever, he hath an un-

changeable priesthood. Heb. vii. 23, 24.—The eternity of his priesthood *supposeth* the eternity of his nature, and the eternity of his nature *secures* the eternity of his priesthood. So that not only as to his doctrine, but the divinity of his person, he is "Jesus, the same yesterday, to-day, and forever." Heb. xiii. 8.

*Fourthly*: The name, "I AM," means that God is the only self-existent Being; or, that he is original and independent upon any other. He that is not so, is not God. This is our proper apprehension of the name Jehovah. He existed when there was no being besides himself, and he would do so though all other beings were reduced to nothing. "Who hath first given to him?" Rom. xi. 35. Our adorations do not *make* his perfections, but *suppose* them. Saith Elihu, "If thou be righteous what givest thou to him? Or what receiveth he of thine hand?" Job xxxv. 7. The divine nature is antecedent to, and independent of, the Universe. God alone is the first cause of all things. He is the fountain of life from which every creature floweth,—“He is the former of all things, the Lord of Hosts is his name.” Jer. x. 16. He made the heavens, and the earth, and the sea, and all that in them is. In his hand is the soul of every living thing, and the breath of all mankind. And, that all this is revealed of Christ is plain through the whole Bible.—He has received a being from no creature; every creature has received a being from him. "All things were made by him, and without him was not any thing made that was made." John i. 3. What words can go higher than what we read of the Father? that it is he from whom are all things, and by whom are all things. Of him, to him, and through him, are all things. In the same language do we read of Christ,—“He is the first born of every creature:” or, if you only vary the pointing in the original words, “the first Author,” and so the connection between this great name, and what follows will be very clear,—the reason given for it does not conclude that he was *made first*, but that he *made them all*. “For, by him were all things made that are in heaven, and that are on earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created *by* him, and *for* him:” he is the first cause and the last end, author and proprietor: “and he is before all things, and *by* him all things consist:” all things have their *consistence* in him, he keeps them together. Col.

i. 15, 16. Or, as it is expressed in another place, "He upholds all things by the word of his power." Heb. i. 3.

Thus it is evident, that the name, "I AM," the nature, subsistence, and being, which is peculiar to God, and all the particulars contained in these great words, are by the scriptures attributed to him who is called the Son of man. He exists as no creature can do. He is an eternal, necessary, unchangeable, original, and independent Being. Accordingly the apostle mentions the two natures, and speaks of him in a rising way—"Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever." Rom. ix. 5. Saith one upon these words,—“To call him *God*, would be snare enough, if he is not so: but to make his government universal, *over all*; to make it supreme, that he is *blessed*: and to make it eternal, that it shall be *forever*, is a three fold cord that cannot be broken.”

#### PART IV. REFLECTIONS.

This great subject shall be concluded by mentioning a few particulars which very clearly flow from it. And,

*First*: From the appearances of the Son of old, it is evident, that though he was appointed from eternity to be the Saviour, and revealed in the first promise as the seed of the woman, yet many ages passed away before he was manifest in the flesh. Why God was so long in sending him, may be followed by another question: Why did he send him at all? And both these may be answered in the words of Christ himself,—“Even so, Father, for so it seemed good in thy sight.” Matt. xi. 26. But, it was not till the fulness of time was come, that God sent forth his Son in a different appearance than he made to Moses, Jacob, and others, for then “he was made of a woman.” And he also was put into our place: he was made under the law, not only in the fashion of a man, but in the form of a servant, or a surety to redeem them that were under the law.”

*Secondly*: Though the Son had not then become man, he often appeared as a man. What sort of a body he had for these apparitions of old we know not, but we are now certain that he was manifest in the flesh.—And here observe, *first*, that he was more familiar and less frightful. Jacob said, “I have seen God face to face, and he wondered that his life was preserved.” But the manifestation of Christ in the flesh, was without all this dread. Here “our eyes may see, and our hands handle, the word of life;” “as the apostle saith who used to lie in his

bosom.” And, *secondly*: though the appearances that he made of old, in these slighter and thinner forms, were sufficient for instructing his people, and acting as the captain of the Lord’s hosts, yet they could not avail for an atonement. There must be shedding of blood for that. And therefore saith he, “When sacrifice and offering thou wouldst no longer, a body hast thou prepared me.” By these appearances of old,

*Thirdly*, we may contemplate the great “kindness and love of God our Saviour towards men: that he was fully determined to accomplish the work to which he was appointed. He not only saith, “I was daily God’s delight, brought up with him, and rejoicing always before him: but adds, rejoicing in the habitable part of his earth and my delights were with the sons of men.” Prov. viii. 30, 31. He knew that he was to be brought under the cloud of an incarnation and endure all the sufferings that were to follow: that it was to be a hard thing to purchase the church with his own blood, but by his appearing so frequently in the likeness of our nature, he showed that his love was immovable. He represents himself as standing upon his watch, ready to rush into the design, when the way was clear. “Then I said, lo I come, in the volume of the Book, it is written of me. I delight to do thy will, O God, thy law is within my heart.” Psal. xl. 6, 7. Correspondent to these resolutions, did he proceed when on earth. His soul was wrapt up in our recovery, and at last poured out in sufferings. “I have a baptism to be baptised with, and how am I straitened till it be accomplished! Luke xii. 50. He had a full prospect of his agony in the garden, and of his torments on the Cross: and these were enough to stagger any common resolution. But saith he to the disciples, “That the world may know that I love the Father; and as the Father gave me commandment, even so I do.—Arise, let us go hence! John xiv. 31. By these various appearances,

*Fourthly*, we are taught the harmony between the doctrines of the Old and New Testament. The church is built upon the foundation, not only of the apostles, but also of the prophets, that is, the doctrines taught by them, Jesus Christ himself being the chief corner stone. Some indeed tell us that the doctrine of the Trinity was not revealed till the coming of Christ, or that the revelation was imperfect, and the belief of it not necessary. If they mean that we have it in a clearer manner, and established upon greater arguments, this may be said of



every other doctrine of the gospel. Compared with the revelation we now enjoy, several articles of wisdom were hid from ages. "John the Baptist was the greatest of those who are born of women, and yet he that is least in the kingdom of God is greater than he. God has provided some better thing for us, that they without us should not be made perfect." Heb. xi. 40. "The heathens knew that there was one who made the heavens and the earth, and all nations of men, and therefore called themselves his *offspring*: But they could not declare his name or his Son's name, nor did they apprehend an eternal Spirit who garnished the heavens, and formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul." Gen. ii. 7.

If the people of God knew only the unity of the God-head, "What advantage had the Jew, and what profit was there in having the oracles of God committed to them." But their main glory and distinction lay in this, that they had a revelation of three distinct persons, equal in one undivided nature.—That in this character the great God appeared to Abraham, Isaac and Jacob, is evident from the preceding arguments. And to these it may be added, that a distinction of persons in the divine nature was known by Abraham is very plain, from what Christ himself declared to the Jews. "Abraham rejoiced to see *my* day: and he saw it and was glad." John viii. 58. Whose day? *Christ's* day, the *Son's* day: for neither the Father nor the Spirit were to become incarnate: And again,—saith God to Abraham, "In Isaac shall thy seed be called." Gen. xxi. 12. What seed? I answer, it was Christ, as we learn by the apostle's critical remarks upon the subject. "Now to Abraham and his seed, were the promises made. He saith not, And to seeds as of many, but as of one, And to thy seed, which is Christ." Gal. iii. 16. But we must not again rush into the argument for the divinity of Christ, from the Old Testament. What merits our attention here, is the unity of the doctrine between the two dispensations.

It may be affirmed that there was not one doctrine revealed by Christ and his apostles, which was not made known to the people of old. Paul declared to Agrippa; "Having obtained help of God, I continue unto this day, witnessing both to small and great: Saying *none* other things than those which the prophets, and Moses did say should come." Acts xxvi. 22. Christ himself directed the Jews to search the scriptures: that is, of the

Old Testament: "for in them ye think that ye have eternal life, and they are they which testify of me." John v. 39. Nay, he saith to the disciples, "these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.—Then opened he their understanding, not to the *discovery* of a new doctrine, but that they might understand the scriptures, that thus it was written, and thus it behooved Christ to suffer. Luke xxv. 45, 46. And here, it is worth while to observe; That though the apostle Paul saw Christ Jesus, yet he holds to the sure word of prophecy, that he did do, "according to the scriptures: that he was buried and rose again, according to the scriptures." 1 Cor. xv. 3. 5.—Though we ought to admire and improve the clear dispensation we enjoy, "It is very dangerous, and gives an advantage to the enemies of all revealed religion, to say, that the doctrine of the Old Testament is one, and that of the New another; and that the doctrine of the Trinity was not known to the Patriarchs. For "had the Jews believed Moses, they would have believed Christ." These, and many other important truths, we learn from the appearances that the Son of God made to his church and people of old. The second branch of the subject, also, contains a great number of particulars suitable for our instruction and comfort. But the four following shall only be mentioned.

*First*, The name "I AM," which Christ claims as his own, shows us plainly that he is the object of all religious worship. Is there any act of adoration withheld from him that is given to the Father? "All men are to honour the Son even as they honour the Father, he that honoureth not the Son honoureth not the Father that sent him. John v. 23. To say, that he is to be worshipped only by the Father's appointment, is contrary to what the Father himself declares, "I am the Lord, or Jehovah; this is my name, and my glory will I not give to another, neither my praise to graven images." Is. xlii. 8. Again to say, that only an inferior degree of worship is given to him, is contrary to the plain language of Christ himself, "All men are to honour the Son, *even* as they honour the Father." And to set aside that notion, that *as* the Father is to be honoured with *supreme* worship, *so* the Son is to be honoured with *subordinate* worship, Christ adds these words, "he that honoureth not the Son, that is, with the same kind and

degree, honours not the Father who sent him." But the notion of supreme and subordinate worship is only the plunder of the Arians from the Papists, and the derivation of the Papists from the heathen. It is by this silly distinction that the heathen brought in their rabble of gods, and the Papists their swarm of saints. They always maintained it, but our Reformers always viewed it as an impious phrase.

If Christ were not equal with the Father, would that be suffered in him, which was disdained in Lucifer, "who set his throne as the throne of God?" And yet we read of the "throne of God, and of the Lamb." Nay, would the Father not only call all men, but all the angels to serve and adore him. We read, "Let all the angels of God worship him." Here observe, that though the Son frequently appeared as an angel, yet, there is a great difference between one who receives worship, and one who gives it. Now this passage is taken from a Psalm which was composed on purpose to sink all idolatry. "Confounded be all they, that serve graven images, that boast themselves of idols: worship him, all ye gods." Ps. xcvi. 7. Nay—They are called to worship him after he assumed the human nature. It was when he brought "his first begotten into the world:" he was then "made flesh and dwelt among us." In that nature, he was a little lower than the angels, and would the Father command them to worship a nature inferior to their own? And to say, that the human nature is to be worshipped, is destroying natural and revealed religion together. "Thou shalt worship the Lord thy God, and him only shalt thou serve." To call a civil respect by the name of worship will not do upon this text. Angels are out of these formalities: bowing, cringing, falling down, are only fashions in our world: none of these gross and earthly ceremonies obtain among the angels: whom they worship, they adore with veneration, they believe his perfections, and approve his will. Now all this they are to do, by express appointment, to him who went out of their "world into human life, and came back again thither, when he had suffered the pains of death."—This is such a clear proof of the deity of Christ that though it be treated with a sneer, it is impossible to answer it, by an argument. For though some talk of the *peerless* honour of the Father, an apostle declares, that after Christ had been obedient to the death of the Cross, "God highly exalted him and gave him a name which is above every name: That not the mentioning

the name, but by faith in the name of Jesus, every knee should bow, of beings in heaven, and beings in earth, and beings under the earth. And that every tongue should confess that Jesus is Lord, (if it had been in the language of the Old Testament, it would have been Jehovah,) to the *glory of God the Father.*" Phil. ii. 8. 11.

*Secondly*, When Christ saith "I AM," we may rest upon his righteousness for our pardon and acceptance with God. A perfect and meritorious righteousness is what we cannot do without, when we are brought to deal with the justice of God. "Without the shedding of blood there is no remission." We have none of our own providing, "All our righteousnesses are as filthy rags," not only imperfect, but polluted, Is. lxi. 6. The gospel supplies our deficiency, "Christ is the end of the law, for righteousness to every one that believeth." Rom. x. 4. Now this he could not be, if he were not Jehovah. It is fundamental to all our happiness that he who undertakes our salvation must be God, otherwise he would not be equal to the majesty whom we had offended, and remove the wrath to which we are liable.—Thus, when the Father speaks of his sufferings, He calls him his "Fellow." If Christ were originally under the law as a servant, he could not be under it as a surety. He who engaged to pay our debt, must have none of his own. Some tell us that Christ as man must be under the law for himself. But here observe, *first*, If the human nature of Christ had existed separate from the divine, this would have been true. But that nature never existed one moment in that state. It was assumed in the formation, and formed in the assumption; and therefore, "that holy thing was called the Son of God," Luke i. 35. It received a denomination from what Christ was before. And, *secondly*, the reason that he *did* assume our nature was that in it he might be placed under the law for us. Gal. iv. 4. "He that put himself under the law, on purpose of making a merit of his doing so, must be eternally above it: and that can be true of none but God."—When he is said to bring in an everlasting righteousness, this implies a great deal more than the innocency of his person, and the extremity of his sufferings. It is because he was the brightness of his Father's glory, and the express character of his substance that he was able by himself to purge our sins: and therefore, this is the name whereby he shall be called, "Jehovah our righteousness."

Some affirm that God might have accept-

ed what he pleased as the payment of our debt. But as sin is opposite to his nature, "he can by no means prejudicial to his justice clear the guilty." Besides, is it not very daring to say that God *might have done*, the very opposite of what it *became* him to do, and what he has actually done? We ought not to plead the supremacy of his nature, since he hath declared the resolution of his will. "That it *became* Him for whom are all things, and by whom are all, in bringing many sons to glory, to make the captain of their salvation perfect through his sufferings." Heb. ii. 10.

*Thirdly*, If Jesus be Jehovah, then we may trust in him for support, comfort, and protection to the end of life. Surely shall one say, "In Jehovah have I righteousness, for my justification and strength, for my sanctification, and a life of duty, and trial. In this Jehovah, shall all the seed of Israel be justified now, and in him shall they glory for ever." Is. xlv. 22. 25. Correspondent to this Paul exhorts Timothy, "to be strong in the grace that is in Christ Jesus." 2 Tim. ii. 1. This is the same, to which he exhorts the Ephesians, "Be strong in the Lord and in the power of his might." Eph. vi. 10. "We are preserved in Christ Jesus and called." Jude 1. And yet we are kept by the power of God unto salvation.—And this is the ground of our adoration.—"To him that is able to keep us from falling, and to present us faultless in the presence of his glory, with exceeding joy. To the only wise God our saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24. 25.

*Fourthly*, When Christ saith "I AM," then at death, we may commit our souls to him, in the faith of enjoying eternal life: he goes by this very name: "he is the true God, and eternal life." All true religion is comprised in the employment of faith. It begins in *coming* to Christ, it is maintained in leaning on Christ, and it is completed by dying in Christ, "Blessed are the dead that die in the Lord." David durst trust himself with none but an infinite Being "into thine hands I commit my spirit, thou hast redeemed me, O Lord, or Jehovah, God of truth." In the same confidence doth Stephen surrender his soul. "They stoned Stephen calling upon, (the word *God* is a supplement) and saying, Lord Jesus receive my spirit." Now there are two reasons why David made this surrender to God, which can never be applied to a creature. *First*, that "he had redeemed it: and certainly Stephen meant no less, when he said, "Lord

Jesus receive my spirit," he looked upon him to be "the holy one of Israel, and his Redeemer." *Secondly*, David calls him "Jehovah God of truth," which may be understood either of his nature, that he is the true God, in opposition to idols, or of his covenant, that this is "ordered in all things, and sure." Now both these reasons are equally good in the petition of Stephen. In calling upon Jesus, he had to do with him who is "full of grace and truth," "the way, the truth and the life," "the Amen, the faithful and true witness." "He that is holy, and he that is true;" that "holy and just one," as he is called, and by whom grace and truth came to the world, who came to bear witness to the truth, and to whom it is said in the praises of heaven, "just and true are thy ways thou King of saints." So that if Jesus be not Jehovah, Stephen must be an idolator. But is it not good following such as those, through the cross turns of life, and at last through the valley of the shadow of death?" Is it not very desirable to die as they did, who "feared no ill," having God to be with them, "his rod, and staff to comfort them?" They had no reluctance in saying, "Lord Jesus receive my spirit: they looked unto him as the "Author and Finisher of faith." They knew, that upon the belief "that Jesus died and rose again, that those that sleep in Jesus, God will bring with him," and that made them look upon death as a passage by which they went to be "ever with the Lord."—Would it not be very hard to suppose that the Christian who has all along been "yielding himself to the Lord" should die believing in a creature? But, saith Paul, "the Lord will preserve me from every evil work, and bring me to his heavenly kingdom."—Nay, he fills the place, and confers complete blessedness upon all who are taken there. We are presented "before his own glory." He has the government, not only of nature and grace below, but also of the kingdom above. "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes" Rev. vii. 17.

"This jewel of a Redeemer's crown is defeated by those who tell us of his *Vicar* below, and undermined by those who deny his deity above. The Papist gives us a titular god upon earth; and the Arian will allow Christ himself to be no more than a titular god in heaven! the one defiles the place of his feet, and the other assaults him upon his throne. I may say it, not



from conjecture, but severe experience, that there are a set of Protestants whose zeal carries them more to the pulling down of Jesus, than of antichrist." But, in the "high and holy place," which is called eternity, does the King of saints appear in all his glory. There he is to be seen, who is fairer than the sons of men; among the melody of his angels, the gratitude of his saints, above all principalities, and powers, and every name that is named in that world. The armies in heaven *bow down* to the name of Jesus, and all the tongues, with the loudest harmony confess that he is Jehovah.\*

This whole dissertation may be concluded, with the doxology of the apostle to Christ, "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

QUIS LIBET.

LETTERS ON THE INTRODUCTION AND PROGRESS OF UNITARIANISM IN NEW ENGLAND. NO. II.

Dear Sir—

In my last I referred to several transactions connected with the early history of New England, the tendency of which was to bring the churches, at the close of the first century, into a state of deep and melancholy declension. This declension was greatly deplored by many of the aged and more experienced ministers. "Oh!" said they, "the many deadly symptoms, symptoms of death that are upon our religion! How is religion dying in the churches! And how are the churches themselves languishing and dying together with religion!" "O, New England, New England, look to it that the glory be not removed from thee! Tremble; for it is going; it is gradually departing! How has the gold become dim, and the most fine gold changed! O, that my head were waters, and mine eyes a fountain of tears!"†

The declension thus bewailed by the Mathers, and others, consisted, as I have said, in the churches becoming corrupted, by the admission of unworthy members, and by the ministry of teachers who, in many instances, gave no decisive evidence of piety. This, at least, was the judgment of Whitefield respecting the churches and their pastors; at the time when he first visited New England. "I fear," says he in his journal,

"that many rest in a head knowledge—are close pharisees—and have only a name to live. It must needs be so, when the power of godliness is dwindled away, and the *form* only of religion has become fashionable amongst a people." And again; "Many that preach, I fear, do not experimentally know Christ; though I cannot see much worldly advantage to tempt them to take upon them the sacred function."\*

The clergy of New England, at the period of which I am speaking, were reputedly Orthodox. Doubtless the most of them were, in speculation, and to a certain extent, really so. Yet there was evidently a full preparation of heart for the spread of Arminian and Pelagian errors, and much anxiety was felt and expressed, lest these errors should come in and prevail. President Edwards writes, in 1734; "About this time began the great noise that was in this part of the country about Arminianism, which seemed to appear with a very threatening aspect upon the interests of religion. The friends of vital piety trembled for fear of the issue."† It has also been said, in a late Review of "the revival under Whitefield," "The ministers of Boston seem to have been alarmed at the inroads which Arminianism and Arianism had already begun to make in this vicinity."‡ It is doubtful, however, whether previous to 1740, there was much avowed Arminianism in the country; certainly there was no such thing as avowed Arianism. Dr. Chauncy of Boston, who was as near being an Arminian as any man of his time, in 1743 denies the charge of it, and professes to approve "the confession of faith agreed on by the churches of New England, and by the Assembly of divines at Westminster."§

I have here gone a little into detail, for the purpose of shewing you the precise state of the churches, at the period of which I am speaking. The clergy were, for the most part, grave men, reputedly, speculatively, moderately Orthodox, and regularly maintained the forms of religion; but who, in some instances, had well nigh lost the spirit of religion, and in others, it may be feared, had never felt it. The churches, also, to which they ministered, were in a cold and formal state, consisting to a considerable extent of those who had not experienced, and who perhaps did not pretend to have experienced the saving power of religion on their

\* Bradbury.

† See Prince's Christian History, vol. i. pp. 66–99.

\* See Journal at New England, pp. 70–96.

† Works, vol. iii. p. 13.

‡ Christian Examiner, vol. iv. p. 480.

§ Seasonable Thoughts, &c. pp. 398, 417.

hearts.\* Arminianism was frequently talked of, with complacency by some, and with dread by others; but as yet there was no general and open dissent from the religious principles of the fathers of New England.

It was in this state of things that the great and powerful revivals of religion, which occurred towards the middle of the last century, commenced. There had been instances of revival before, in different parts of the country, but they were becoming unfrequent, and were comparatively unknown. But in 1734, a new era began to open. This work of God commenced in Northampton, under the searching and powerful ministry of Mr. Edwards. Here it continued and prevailed, "till there was scarcely a person in the town, either old or young, that was left unconcerned about the things of the eternal world." In the spring of the next year, it extended into the neighbouring region, and nearly all the towns in old Hampshire county were visited and revived. It also prevailed in different parts of Connecticut and in New Jersey.

In 1738, the celebrated Mr. Whitefield first visited the country. He commenced his labours in the southern provinces, and did not visit New England until the autumn of 1740. During his first visit, his labours in Boston, and in other places, were followed by a very unusual and general attention to religion. "Multitudes were greatly affected, and many awakened with his lively ministry. Great numbers in Boston," says Mr. Prince, "were so happily concerned about their souls, as we had never seen any thing like it before." In the winter following, Mr. Gilbert Tennent came into New England, where his labours also were abundant, and were greatly blessed. The revival in Boston exceeded any thing ever before witnessed in this part of the country. "The very face of the town seemed to be changed," so as to occasion "great surprise" to the strangers who visited it. From Bos-

ton the work spread in every direction over the settled portions of New England. In the Christian History, mention is made of nearly fifty towns in the several provinces, on which the Spirit of God was specially poured out, nearly at the same time. The work also prevailed in most of the middle and southern provinces, and was powerful and general at some places in England, and in many parts of Scotland.\*

I might here pause, and detail to you many of these interesting revival scenes; but as this is not absolutely necessary to my present purpose, I must forbear. If from the point at which we have now arrived, we turn back and contemplate the state of the churches at the time when this great revival commenced, we shall see that, in all probability, it must have encountered violent opposition. It must have encountered opposition, not only from the profane scoffer and infidel, but from multitudes in the churches, and from not a few of the ministers. For in these revival scenes, religion was presented in a new and glowing aspect. It was exhibited, not as mere form, but as feeling and substance—not as matter of cold speculation, affecting the head only, but as reaching, stirring, warming, renewing all the affections of the soul. Many, therefore, in the churches, and in the ministry, felt themselves reprov'd and condemned by these new exhibitions of religion. They saw and felt, that if this was religion, they had none of it. They had themselves experienced no such thing. They knew nothing about such glowing heart religion as this. They were constrained, therefore, either to renounce their hope, and take the humbling attitude of inquirers and learners, or to condemn and oppose the revival, as mere frenzy and delusion. Some, to be sure, both ministers and professors, were induced to take the former course;† but many were left, as might

\*The effect of Mr. Stoddard's principle, that the Lord's Supper is a means of regeneration, and that persons regarding themselves as unregenerate should be encouraged to partake of it, was well illustrated in an occurrence recorded by Mr. Prince. "At the time of the great earthquake," in 1727, "people were generally frightened, and many were awakened to such a sense of their duty, as to offer themselves to our communion. Very few came to me then under deep convictions of their unconverted and lost condition, or with the inquiry, What shall we do to be saved?" but rather to signify that they had such a sense of their duty to come to the Lord's table, that they dare not stay away any longer." *Chris. Hist.* vol. ii. p. 381.

\*The Christian History gives an account of revivals in between forty and fifty places in Scotland—a good comment on the declaration so often made, that revivals of religion were never known in Britain. It may not be improper to observe here, that the Christian History, to which I have repeatedly referred, was a weekly paper, commenced March 5, 1743, and continued two years. It was edited and published by Mr. Thomas Prince, Jr., son of the Rev. Mr. Prince, of the Old South church, Boston. Its pages were chiefly occupied with accounts of revivals of religion. This was probably the first religious newspaper ever published. It was commenced at the suggestion of Mr. Edwards of Northampton.

†As an instance of a clergyman who was brought, in this revival, to a knowledge of the truth, I may mention the excellent Mr. Porter of the North parish in Bridgewater, father of the

be expected, to take the latter. They condemned the revival, condemned the fruits of it, and condemned the measures which were taken to promote it, refusing to have any participation in these measures. They closed their houses of worship against Whitefield and Tennent, and the other revival preachers, and regarded and spoke of the whole work, either as a tumult of the passions, or as the delusion of an evil spirit.

Though I consider this ancient revival of religion as a glorious display of Divine power and mercy, I am far from pretending that there were no mistakes made, and no errors adopted, on the part of those who were instrumental in promoting it. Doubtless there were mistakes and errors, not only at the conclusion of the work, but in its progress, which ought to have been candidly pointed out and corrected. But while I admit this, I have no hesitation in expressing my belief, that had the work been carried on without a single mistake, entirely according to the pleasure of God, and the suggestions of the Holy Spirit, taking place in the manner and under the circumstances which have been mentioned, it would have been opposed. It must have been, unless from the first it had subdued the causes of opposition; unless it had been so powerful and general as to have opened all the blinded eyes, and melted the proud hearts, and bowed the stubborn wills, and removed the deep rooted prejudices, which withstood its progress.

To prevent misapprehension, I would further say, that I am far from representing all who stood aloof from the revival of 1740, and declined promoting it, as unconverted persons. It cannot, I think, be doubted, that, owing to the influence of family connexions and attachments, or of an undue regard for established customs and forms, or of

false reports, or of indiscretions on the part of those who were engaged in the revival, some, who on the whole were true friends to Christ and his cause, were induced to regard this work with suspicion and hesitation.—The number of those to whom this exception applies was not, however, large; and to me it is evident that the many, who originally and steadily opposed this revival, did it not only from mistaken views, but with improper motives. Certainly, their opposition was, at the first, unreasonable—it was virulent—it was unrelenting. It displayed a much greater lack of charity than it condemned, and was conducted often in a use of the most unworthy means.

The effect of this opposition on the friends and promoters of the revival was in various instances unhappy. Instead of making them more humble and watchful, more suspicious of themselves, and more prayerfully dependant on the Lord; it wounded the pride of some, enkindled their resentment, induced them to retaliate censure for censure, and railing for railing, and put them upon the adoption of new and exceptionable measures to carry on the work. In this way, their wily opponents gained a prodigious advantage over them, and they pushed it to the utmost of their power. Still more, therefore, were some of the professed friends of the revival exasperated, and the sound of contention waxed louder and louder.

In this state of things, it was impossible for persons of tried wisdom, and humble, devoted piety, to speak so as to make themselves heard and regarded. The excellent Mr. Edwards published his "Thoughts on the Revival of Religion in New England," a work which cannot be too highly esteemed, and which was productive of immediate good, both in this country and in Scotland; but to accomplish all that he intended and hoped, it was too late. Confusion and contention extensively prevailed, and the Holy Spirit was already in a great measure grieved away.

Of some of the principal actors near the close of the revival, we cannot speak but with decided disapprobation. The chief of these was a Mr. James Davenport, great grandson of the excellent Mr. John Davenport, first minister of New Haven. Associated with him were several others, who had been trained under one David Ferris, a noted fanatic in Yale College, in 1730.\*

\* "Ferris left college before he took his degree, professing himself a Quaker." He afterwards became, it is said, "a Quaker preacher." Chauncy's *Seasonable Thoughts*, &c. p. 213.

present Dr. Porter of Roxbury. Speaking of Mr. Whitefield, he says, "I shall always mention him with respect and honour, whatever others may think or say of him, from the benefit which one of the meanest and most unworthy of Christ's ministers hopes he received by his holy and fervent ministrations while at Boston. *Be sure, I knew nothing rightly of my sin and danger, of my need of a Saviour, or of the way of salvation by him; neither was I established in the doctrines of grace (though a preacher, and one who endeavoured to instruct others in the way,) till I heard that man of God. And if the Lord had permitted me to take the oversight of a flock, as I had a call to do, and had given my answer; the blind would have led the blind, and so it is likely both would have fallen into the ditch. But he did not.—'Bless the Lord, O my soul, and all that is within me, bless his holy name,' for what he did for me through the instrumentality of that man!" See *Chris. Hist.* vol. i. pp. 397, 398.*



In the great excitement of which we are speaking, these men were stirred up to unwonted zeal, and by their impulses, visions, and revelations—by their confidence, their censures, and their new and imposing measures, they succeeded for a time in deluding many. In the summer of 1742, Mr Davenport came to Boston, and in opposition to the expressed wishes of the ministers, commenced his operations there; soon after which a quarrel commenced, and the revival in Boston ceased.

Mr. Davenport lived to make a full and public recantation of his errors,<sup>77\*</sup> but not to do away the evils of which his conduct, and that of his associates, were the direct occasion: for some of these evils have continued, and are discernable to the present hour.

Looking back on the season of revival which has been described, at the distance now of almost a century, we come to the same general conclusion with the judicious Edwards, who lived at the time, and in the midst of it. It was undoubtedly a great and glorious work of God's Holy Spirit, commenced in the midst of deep declension, and prevailing for a season with much power, and with the best effects; but, through the unreasonable opposition of unholy men, and the delusions of Satan,† and the errors of those who were thinking to promote it, becoming at length corrupted and defaced, and liable in many points to objection and censure.

One immediate result of this great excitement through New England, was a division among the ministers and churches in respect to religious sentiment and feeling.—Those on one part were greatly elevated in their views of Divine truth, and of experimental religion. They obtained clearer ideas of the precious doctrines of grace; felt

more of their redeeming power; proclaimed them with much greater plainness, earnestness, and force; and lived in nearer conformity to their sanctifying influence. In this view, the revival of which I have spoken was an inestimable blessing to this country. It rekindled the holy fire, when it was well nigh extinguished, and gave a tone and spirit to the prevailing religion of New England, which it has never lost. Indeed, most that is at present desirable in the religious aspect of things among us may be directly traced to the influence of men who were trained and instructed in the revival of 1740.

But to those on the other part, who discountenanced and opposed the revival, and by this means failed of its beneficial results, its consequences were directly the opposite. Numbers of this class soon settled down into avowed Arminianism, or into a strange and criminal indifference in regard to religious doctrine. If men would but attend upon external observances with a cold formality, and frown upon every thing which had the appearance of engagedness and zeal, and think well of their neighbours who were as lifeless as themselves; it was of little consequence what they believed or rejected. They might be Calvinists, or Arminians, or almost any thing, without forfeiting their places, or materially affecting their reputation.

Of those who took the course here spoken of, the celebrated Dr. Chauncy, long pastor of the first church in Boston, may be mentioned as an instance. He was unfriendly to the revival from the first, and in 1743 published his work, entitled, "Seasonable Thoughts on the state of religion in New England," for the purpose of exposing and suppressing it. Perhaps no individual did so much to transform and deface the religious character of Boston and the surrounding region, as this man. His intellectual powers were of a high order, his learning various and extensive, his publications numerous, his social qualities interesting, his station commanding, and his life long. He died in 1787. At the close of the revival, he professed himself a Calvinist; but he lived to become, not only an Arminian, but a strenuous advocate for Universal Salvation. There were not many, perhaps, who followed him in all his speculations; for there were not many of his cotemporaries who possessed an equal share of mental vigour and boldness. But the opposers of the revival in general, soon became Arminians; or if not, their Calvinism was little, if at all better. It was cold and speculative, with-

\* Mr. Davenport's recantation was published in the *Chris. Hist.* vol. ii. p. 237.

† Of all the forms of delusion which the father of lies has ever assumed, perhaps none is so dangerous as that of a revival preacher. When he attacks the church under the mask of Popery, or Infidelity, or a latitudinarian Christianity, he may be met by reason and the word of God, and be driven back. But when he transforms himself into an angel of light, and by his mock revivals and false conversions, by impulses and trances, unmeaning extacies and nervous agitations, undertakes to beguile unstable souls, the difficulty of resisting him is vastly increased, while the work of destruction is not less extensive or sure. He now identifies his delusions with the sacred cause of religion, and pretends to move only by the suggestions of an infallible Spirit; so that, while he who yields, is led captive by him at his will, he who opposes is denounced as fighting against God.

out heart or point, and made to exert no favourable influence. The abuses of the late revival excited and confirmed their prejudices against every thing of the like nature. They discouraged warmth and engagedness in religion, as 'things of a bad tendency,' and were afraid of nothing so much as what they denominated 'enthusiasm.' Innovations in points of doctrine were considered as of small importance. If people attended public worship, and paid their taxes, and made no pretensions to unusual seriousness, but sneered and scoffed at those who did; they might expect to be regarded as very good men.

Perhaps you will think this statement too highly colored, though I am satisfied that it cannot be far from the truth. For the prejudices of many aged people, ministers and others, against 'new lights,' and sudden conversions, and every thing which assumes the appearance of engagedness in religion, are within the memory of many now living. And the bitter fruits of these prejudices are discernable all around us. We behold them, full grown, and maturely ripened, in the Unitarian speculations and practices of the present day.

It should be mentioned here, as a circumstance which hastened the decline of religion among the opposers of the revival, that the promoters and the subjects of it in many instances withdrew, and separated from them. Some removed to other places, some attached themselves to other denominations, and in some cases parishes were divided, and 'churches were gathered out of churches.' The result of these separations was, that not a few of the original churches were deprived of most of their engaged and devoted members, and the spirit of the world was left to operate without mixture or control.

It was shown in my last, that the deep declension, preceding the revival of 1740, was attributable to several *mistakes* which occurred in the early history of this country. I have endeavoured to show in the remarks here made, that it was owing to this declension, that the revival, when it began, was so strenuously opposed; that this opposition occasioned bitter contention and real abuses, which abuses, in their turn, gave to the opposition increased advantage and success; that, by this means, the work was soon brought to a melancholy stand, and the Holy Spirit was grieved away;—and, while many were savingly benefited, and a degree of life and spirit was imparted to the prevailing religion of New England which it

has never lost, and we trust never will, many, on the other hand, were hardened, imbibed prejudices against all serious religion, adopted a lower standard of theology, became strangely indifferent in respect to doctrines, feared nothing so much as warm and devoted piety, and fell into precisely that state which is most favorable to the introduction and growth of Unitarian errors.

Having pursued the discussion to this point, you will readily excuse me for the present. You shall hear from me again by the earliest opportunity.

INVESTIGATOR.

#### RELIGION IN GERMANY.

To the Editor of the Spirit of the Pilgrims—Sir, In the Review, inserted in your last number, of the Evangelical Church Magazine, recently commenced at Berlin in Prussia, information of a highly interesting character was communicated to the public, respecting the past and present state of religion in Germany. I send you some additional particulars on this important subject, which will be interesting to your readers. They are derived from the following sources, viz. *The State of Religion in Germany; in a series of Discourses preached before the University of Cambridge, England, 1825; by the Rev Hugh James Rose, M. A. of Trinity College, and Vicar of Harsham; who has travelled and resided in Germany. Reflexions suggerées par l'annonce du Concours qui doit s'ouvrir pour la Nomination de Deux Professeurs a la Faculté de Théologie, Protestante de l'Académie de Montauban. Par M. Stapfer, ancien Pasteur; inserted in the Archives du Christianisme du XIX. Siècle, Septième Année. —A Review of these works in the Eclectic Review. And a Letter from the Rev. B. Kurtz a Lutheran clergyman of this country who lately visited Germany, dated May 14, 1827.*

The system of the German Neologists is thus described by the Eclectic reviewer.

"The outline of their scheme is this:—That the moral contents of the Bible are a Revelation from God, in the same sense in which all intellectual proficiency and practical improvements are gifts of Divine Providence. That the book of Genesis is a collection of the earliest traditions concerning the origin and primeval history of the human race, containing some facts, but mingled with much allegory, mythology, and fable. That the institutions of the Israelitish nation, were

the admirable inventions of Moses and his coadjutors; the claim of a divine origin having been cleverly assumed, and ably sustained, to obtain the credit and obedience of a barbarous people. That the prophets were the bards and patriotic leaders of their country, warmed with the love of virtue, roused by the inspiration of genius, using the name of the Lord to arouse torpid and selfish minds, and having no other insight into futurity than the conjectures which were suggested by profound political views, and by access to the secrets of camps and cabinets. That Jesus was one of the best and wisest of men, possessing peculiar genius, and an elevation of soul far above his age and nation. That, seeing his countrymen sunk in ignorance and superstition, and apprized of the depravity of the idolatrous nations, he formed the grand conception of a pure, simple, and rational religion, founded on the Unity of the Godhead, enjoining universal virtue, having as few positive doctrines and outward institutions as possible, and therefore adapted to all times and all countries. That, in order to accomplish his purpose the more readily and safely, he entered into a temporary compromise with the popular opinions and phraseology, assuming to be the Messiah whom the nation expected, and applying to himself various passages of the prophets, such as were calculated to excite the highest veneration. That, by superior natural science, and by dexterously availing himself of fortunate coincidences, he impressed the bulk of the people with the belief of his possessing supernatural powers,—an artifice very excusable on account of its benevolent and virtuous motive. That, by the envy, revenge, and selfish policy of the Jewish ecclesiastical leaders, he was condemned to die; that he was fastened to a cross, but (in consequence, perhaps, of previous management by some friends in power) was not mortally hurt; that he was taken down in a swoon, and laid in a cool and secluded recess within a rock, where, by the skill and care of his friends, animation was restored. That, when recovered, he concerted measures with his confidential adherents for carrying on his noble and generous views; that, from a secure retirement, known to only a very few of his most intimate disciples, he directed their operations; and that, in a personal interview near Damascus, he had the admirable address to conciliate Saul of Tarsus, and persuade him to join the cause with all the weight of his talents. That he probably lived many years in this happy retirement, and, before his death, had the

pleasure of knowing that his moral system was extensively received both by Jews, and by men of other nations. That this religion, though a human contrivance, is the best and most useful for the general happiness of mankind, and therefore ought to be supported and taught, at least till the prevalence of philosophical morality shall render it no longer needful.

“Such a system as this is held boldly and throughout by some, and by others in various degrees of approximation. They go under the denominations of *Rationalists*, *Naturalists*, and *Anti-supernaturalists*; and we have been informed that other terms are employed to express, like the nomenclature of a West Indian population, the differing shades and hues of this belief or nonbelief.

“The most celebrated supporters of this system, in some or other of its gradations, are believed to be, or to have been, Paulus, Eichhorn, Eckermann, Gesenius the author of the Hebrew Lexicon, Gabler, Wegscheider, Bretschneider, Van Hemert of Amsterdam, Schiller the late dramatist and historian; and to these we fear we must add Heinrichs, Niemeyer, and Schleiermacher, the author of *A Critical Essay on the Gospel of St. Luke*, which has been translated into English. These writers have certainly rendered useful services to the cause of Bible learning. In numerous dissertations, essays, and commentaries, they have contributed stores of Oriental and Rabbinical attainments to the illustration of history, allusions, and phraseology, in both the Old and the New Testaments. It is especially worthy of observation, that, in their bringing out of the grammatical sense of the Christian Scriptures, they frequently state certain opinions and persuasions *as entertained by the apostles*, which are no other than the GREAT DOCTRINES of religion, as held by the orthodox churches of ancient and modern times. These are, the ascribing to Christ those attributes which are peculiar to Deity; the assertion of an expiatory design in the sufferings and death of Christ; the referring of all events to the decrees and providence of God; the reality and necessity of Divine influence in order to true holiness in principle and action; the existence and temptations of wicked spirits; and the immediate happiness or misery of the human soul on its separation from the body. It is to be observed, that, in making these statements, the Rationalist interpreters are most careful to avoid the declaration of *their own* belief; they appear to keep ever in view the character under which they write, that of *mere*



narrators of what were the opinions of other men, in a distant age. But it is obvious, that this very character, this confinement to the bare construing of the text, and the cold assertion of its meaning, this very indifference (whether real or affected) to that meaning, and all united with the admitted skill of the writers, in all the critical requisites, renders their *testimony* of greater value. Nor should we forget one consideration more: that, if these interpreters had followed their own *evident* bias, they would have given a sense to each passage, of a very different character from that which they have done. As, when Porphyry and Julien, and the malignant Jew who wrote the *Toldoth Jesu*, admit the reality of our Lord's miracles, but satisfy themselves by referring them to magic as the cause, we feel the value of their testimony, but are unmoved by their arguing; so, in this case, we accept the depositions of enemies to evangelical doctrines, that those doctrines *were believed and taught by the apostles*, while our feelings towards the authors of the depositions are those, not of approbation, but of strong censure and deep pity.

"The Latin writings of Koppe and his continuators, of the younger Rosenmüller, Schleusner, and Kuinöl, have been the chief instruments in making Englishmen, to a limited degree, acquainted with the existence and opinions of this school of spurious theology; and the intercourse of our Bible societies has brought, more effectively than any other method was likely to have done, before the minds of Christians in general, an exhibition of the evil itself, and of the means by which Divine Providence is, we trust, counteracting it. But the Latin works of the authors just mentioned, (of whom the two latter are narrators, not supporters of the system, and E. F. C. Rosenmüller appears, by the more recent publications of his *Scholia*, to have relinquished it,) and of some who are less extensively known among us, do not amount to a complete exhibition of the case. It is in the vernacular writings of the authors referred to, that we must seek for the full exposition of their opinions, and the application of those opinions; and it is in the vernacular writings also of some of their countrymen, that we can obtain their best confutation. It is our earnest wish, that the lovers of truth, and of really free and rational inquiry, would do all in their power to promote the study of the German language in our own country; we are persuaded that it would be found the

best way of making the poison inefficient, and the antidote successful.

"Mr. Rose gives the following sketch of the radical principles and the character of the antichristian party.

"The Rationalizing divines have done this,—they have chosen to *suppose a system* which *they think* reasonable, which they think *ought to be* the Christian system; and they resolved to *make it so* at any expense of Scripture. I have no hesitation in saying, that their whole system of historical interpretation is built on these notions, and, loudly as its excellency is vaunted, I cannot but consider it most fallacious and dangerous. That a real and sound interpreter of God's word must add, to a critical knowledge and complete familiarity with its language, the widest historical knowledge, the knowledge of the opinions, pursuits, and customs of the Jewish, and indeed of the Greek and Roman nations; that, in examining the words and phrases of Scripture, the peculiar opinions and habits of thought existing at the time of the writer, and likely to influence his style, must be investigated, is most true; but this is not the peculiar merit of the Rationalists; this is the old and sound grammatical interpretation which was used by critics far, very far, superior to any one of them, and long before the existence of their school, and which will be used by future critics when that school, its follies, and its mischief, have passed away, and are forgotten. What is *peculiar to them* is this; that, in interpreting the New Testament, their first business is always, not to examine the words, but to investigate the *disposition* and *character* of the writer, and his *knowledge* of religion, the *opinions of his age* on that subject, and finally, the *nature* of what he delivers. From these, and *not from the words*, they seek the sense of Christ's and his followers' discourses; and they examine the words *by these previous notions*, and *not by grammatical methods*. They seek for all which Christ said, in the notions held by the Jews in his time; and contend that those are the points first to be studied by an interpreter. They seek thence to explain the history, the dogmatical part of the New Testament, nay, those very discourses of Christ in which he delivers points of faith and morals; and thus to inquire, not what the founder of our religion and his disciples *really thought or said*, in each passage and in each sentence, regularly explained on acknowledged rules of interpretation, but what they *might have said*

and *ought to have said*, according to the opinions of the times and their own knowledge of religion; not what Christ really meant in such a discourse, but how the Jews ought to have understood it; not *what* the apostles wrote, but *whether* what they wrote is true, according to right reason; not what they actually taught, but what they must have taught from the limits of their own minds and the state of men and things in their days; and lastly, what they would have taught in other times and to other men. This is the Rationalist's style of interpreting Scripture; a style which no commentator even on profane writers would ever dream of adopting. The worst specimens of this style are not, I believe, in common use among us; but the student should remember, that there is something of this spirit even in Schleusner, a larger portion even in Rosenmüller, and that Kuinol at least, perpetually details the wildest dreams of some of the wildest of this school."

The principal immediate cause of the rise and prevalence of Naturalism in Germany, was stated in the Review in your last number, viz. the Aristotelian garb which had been given to theology by the divines of that country. The following additional causes are mentioned by the Eclectic reviewer.

"1. The unhappy idea, which had a wide and pestiferous influence at the time of the Reformation, of making men disciples of Christ by government edicts and ecclesiastical mandates. From this wretched principle arose the chief evils of the sixteenth and seventeenth centuries, which produced the oppression and banishment of individuals who would not renounce all at once the Roman Catholic religion, and this by magistrates who had themselves but just quitted that communion;—the murder of Servetus and many other deeds of horrid persecution by even good men;—the division of the Protestant interest into the two parties of the Reformed or Calvinistic, and the Evangelical or Lutheran;—the fierce enmities and intolerance on both sides;—the thirty years' war;—the enforcing of the use of appropriating formularies by the whole population of a country;—the bringing all young people to the sacramental communion; and, in a little time, the training up for the holy ministry those who had given no evidence of being holy persons.

"It is not difficult to perceive, that the inevitable consequences of this state of religious profession would be, first, formalism and pharisaism, subtle self-righteousness under the names and forms of evangelical doc-

trine; then, hypocrisy, in all degrees and shapes; then, indifference to sentiment, a mutual and tacit understanding to regard confessions and formularies as articles of peace rather than of faith, the exclusive preaching of the external evidences of revelation, and of a dead morality; and, finally, the avowed repudiation of fundamental truths.

"2. We find another melancholy source of the evil, in the spirit and operation of a State Religion. Hence it is that irreligious men are constituted rulers, directors, and agents in the worship, profession, and government of the church. Such men are radically enemies to the holy truths, as well as duties of God's word; and, in the long run, they are sure to manifest their departure from them. We are far from saying that a man, without renewing grace, lies under a mental inability, or any sort of natural incapacity, for attaining a "true knowledge of theological science." On the contrary, we are persuaded, that nothing is wanting but the *moral* fitness of the mind, that is, a *right state* of the will and affections, a proper exercise of the voluntary powers, the springs of character and action. These moral powers in the man who is unregenerate, (we speak not of baptism, but of that divinely conferred and inwardly received blessing which the Liturgy calls *spiritual regeneration* and the *everlasting benediction of God's heavenly washing*;) are so hostile to all true goodness, that, although such a man may understand theological truth never so extensively, in a manner that is merely intellectual and theoretical, he has no perception of its divine excellency, its holy beauty, its intrinsic charms, which, if we may use the well known words, are only *φανέρωτα σωτηρίων*. His mind, because of its governing principles, is "*enmity* against God;"—"it apprehendeth not that which cometh from the Spirit of God, for it is to him foolishness, and he cannot conceive of it, [i. e. aright and as he ought to do,] since it must be judged of according to the principles of divine influence."\*

"3. We esteem as a great accessory cause of this moral pestilence, the separation of a devout and serious spirit from theological discussions and biblical interpretations. This monstrous impropriety did not show itself all at once. It took root, we fear, in the dry gravity and coldness of some commentators of the Remonstrant and Arian

\* We cite the text according to the paraphrastic, but, we conceive, just translation of Michaelis.

schools, whose works were introduced and powerfully recommended in Germany, about eighty years ago. It gradually increased unto more ungodliness, especially in the University Lectures; and quirk, jibe, and innuendo were without scruple used, in close connection with the most serious and awful subjects. The sacred names and attributes, the Law and the Gospel of heaven, every doctrine and precept, every promise and threatening, of the divine word, were readily associated with any form of jest and silly witticism. We cannot acquit John David Michaelis from a heavy share in this guilt; yet, we must observe, that those of his works which have been translated into English seem, in this respect, more faulty than his Scripture commentaries. So far as our acquaintance with the latter has extended, we have been gratified with observing less intrusion of his constitutional levity, and more seriousness of sentiment and expression, than appears, for instance, in the English Version, by the late Dr. Alexander Smith, of his "Mosaic Law."

"4. We mention one other powerful cause; the miserable intolerance of the Protestant States of Germany. Had religious freedom existed, or even a liberal and paternal toleration of dissidents, the population of a town or village, in which Neologism got possession of the parish pulpit, would most probably have formed a separate congregation with a pastor of their own choice, and the Gospel of the Reformation and of apostolic Christianity would have maintained its ground; yea, it would have flourished and triumphed. But the horror of any approach to popular liberty, united with the inveterate evil of subjecting all public worship to the prescriptive meddlings of the Government, was the characteristic malady of all the German principalities, great and small. In some of them, among whom the Prussian States deserve honourable mention, the evil has been abated in a considerable degree; but in others, particularly those under Austrian dominion or influence, it has awfully increased since their deliverance from Napoleon's iron grasp. Thus, the grand remedy has been shut out, which otherwise, it is morally certain, would have been applied; and the people, compelled to attend the parish church, or to enjoy no public religion at all, have been brought down, with scattered exceptions, happily now becoming numerous, to the level of their unchristian and antichristian teachers. The same would have been the case in our own country, had not the non-conformists made

their self-sacrificing stand against ecclesiastical usurpation, and had not the Revolution under king William secured the liberty of conscientious separation. The cause of the Evangelical Dissenters operated both as a remedy and as an example to the remains of piety in the Establishment. Without it, Popery or formalism would, according to appearances, have secured an ascendancy fatal to all the interests of Great Britain. At the present moment, also, the revival of religion in France is setting strongly into the channel of a peaceable, but uncompromising separation from the Protestant State Establishment, with its salaried clergy, a royal veto upon the appointment of its ministers, and a royal right of arbitrary dismissal."

Of the effects of the prevalence of Neological opinions, and of their inculcation, from the chairs of theological and other professors, from the pulpit, and from the press, we have the following account by Mr. Rose.

"The two effects which appear probable, have really occurred. As to the existence of a widely spread indifference, [to religion in general.] I may appeal to the German divines themselves. They have published a very large number of treatises, containing loud complaints of the total indifference existing towards all religious considerations. And it is very remarkable that, in many instances, these complaints come from those very persons who have been foremost in producing the mischief. They who have been most eager in rejecting all that is positive in religion, are surprised that men have become careless as to the negative part which they have left. Bretschneider has published a pamphlet on this subject, called *Ueber die Unkirchlichkeit dieser Zeit*, Gotha, 1822; in which he says, that *so many have been published* that he doubts if any thing new can be said. Some of his statements are very strong on the subject. He thinks that the indifference began after the seven year's war, (p. 2.) and I have little doubt myself, that in considering the religious state of Germany at more length than I have been able to do, the distracted state of the country during so large a part of the two last centuries, must be taken into the account, as very unfavorable to the cause. But (p. 3.) he states that this indifference is spread among all classes; that (p. 4.) the Bible used to be found in every house; that very many made it a law to read a chapter every day, or at least every Sunday; that it must have been a very poor family, where a Bible was not a part of the marriage portion: but that now, very many do



not possess one, or let it lie neglected in a corner; that (p. 5.) now hardly one fifth of the inhabitants of towns receive the Sacrament, or confess; that few attend the churches, which are now too large, though fifty years ago they were too small; that few honour Sunday, but that many make it a day for private business, or for work; and (p. 9.) that there are now few students in theology, compared with those in law or medicine; and that if things go on thus, there will shortly not be persons to supply the various ecclesiastical offices."

The other effect mentioned by Mr. Rose of the prevalence of Rationalism is, that "many have openly deserted the Protestant church," and joined the Catholic communion; seeking "in the bosom of a church, which, in the midst of all its dreadful corruptions, at least possessed the form and retained the leading doctrines of a true church, the peace which they sought in vain amid the endless variations of the Protestant churches of Germany, and their gradual renunciation of every doctrine of Christianity."

But as our readers are already informed, a brighter day has again dawned upon this land of the Reformation, of the revival of evangelical doctrines and piety in that interesting country, we have the following account from M. Stapfer, and his reviewer in the Eclectic.

"While the illustrious school of Storr has been following out and destroying, one after another, all the sophisms of this system, all its rash fictions, all its gratuitous combinations, the very character of which renders them totally inadmissible in solid exegesis; some profound thinkers (Schelling, Plouquet, Etlinger, Hegel, Bilfinger, C. G. Schmid, Bockshammer, &c. chiefly of the kingdom of Wurtemberg and from the university of Tubingen,) have been proving to even the most prejudiced minds the doctrine of a miraculous revelation, and displaying, with new evidence, its intimate and perfect connexion with the great designs of human existence, and sublimest sentiments of the Deity."—"Eichhorn's *Introduction to the Old Testament* was written with the design of applying the principles of the school of Heyne, (so happily employed in illustrating some parts of the Grecian mythology, and the origin of many historical traditions of classical antiquity,) sometimes openly, sometimes more covertly, to all the moral phenomena and miraculous events of the Hebrew Scriptures. Every thing is squared to human proportions; and that with such art and show of erudition, as to effect a steal-

ing away from the reader's attention of the frail foundation which supports, and the purely conjectural nature of the materials which form, the chief parts of this vast structure. In Germany, a multitude of works have appeared, which search his hypothesis to the bottom, and turn the results of his researches completely upon himself. Jahn, Meyer, Kelle, the pupils of Storr, (in various dissertations published by Flatt, Suskind, and Bengel, in their *Periodical Collections*, 1792 to 1824,) have not left a single one of Eichhorn's bold assertions without an impartial and solid examination. Eichhorn had the ascendant from 1790 to 1807. Since that time, his writings have found a counterpoise, and may, therefore, be read with advantage in the country where the controlling works are at the student's side. Gesenius now rules in Hebrew literature; and he has proved Eichhorn to have been the dupe of his own imagination, and to have thought himself excused from bringing reasons for his opinions that would stand the test of sound criticism. Numerous authors of the first order, (I mention only Krummacher, Lucke, De Meyer of Frankfort, Tholuck of Berlin, Winer of Leipzig,) have not only shown the deepest grief at the profane way in which some celebrated commentators have treated the sacred books, but, in their own exegetical works, they have given examples of the holy reverence which becomes a Bible interpreter. Tholuck in particular, in his spirited *Defence of the Study of the Old Testament*, has proved, by arguments drawn from a profound knowledge, both of the Hebrew code and of the genius of the Oriental nations, that JESUS CHRIST is the centre, the key, the solution, of the annals and institutions of Israel."

"M. Stapfer goes on to affirm the fact of a *decided and widely spreading change*, among the theologians and scholars of Germany, to an humble submission to the Gospel. We may mention, that the German translator of Mr. Rose acknowledges this fact, (p. 107.) but presumes to impugn the motives of those once distinguished advocates of false Rationalism, who have, as he expresses it, "thrown themselves into the arms of historical faith, or of fanaticism, or of mysticism." He lays down the gratifying fact, that, on the Continent, there is a very perceptible increase of men of letters and science, who maintain the Divine authority of Christianity, and openly profess its distinguishing sentiments. He gives instances, with justificatory citations: Muller, the most learned historian of modern times;

Creutzer, the antiquary; Koppen, the metaphysician; Heinroth, the great physiologist. Schleiermacher himself has laboured to show that the way in which he understands the work of Christ in the spiritual deliverance of man, is something more than a moral melioration produced by the purity of his doctrine and the superiority of his example; and he protests against assimilating Jesus to any other benefactors of mankind. Kaiser, Ammon, and De Wette have clearly renounced the self-styled Rationalism.

"The number and excellence of the works now issuing from the Protestant body in that country, and in Switzerland, call for the admiration and the devout gratitude of all who love the Gospel, and are concerned for the best interests of mankind."

On the same interesting topic our fellow citizen, the Rev. Mr. Kurtz, speaks as follows:\*

"In Germany the religion of the Redeemer is gaining ground. *Rationalists*, so called, by which is meant a large and learned class of people in this hemisphere, somewhat similar to our Unitarians; yes, whose principles are often even more objectional than those of the rankest Socinians, are beginning to be ashamed of themselves, and though they formerly gloried in the name of *Rationalists*, they now entirely disclaim the appellation, and their ranks, (a few years ago so formidable) have of late been considerably thinned by the increasing and overpowering influence of true evangelical religion. In Berlin, the metropolis of Prussia, a very populous and splendid city, where I spent seven weeks, and therefore had an opportunity to become acquainted with the state of religious matters, the cause of Christ is triumphant. A few years since this great city was in a most deplorable condition, both in a moral and religious point of view.—Christ was banished from the pulpit as well

\* This letter commences thus:—"ERFURT, *Kingdom of Prussia, Augustin Monastery, LUTHER'S CELL*, May 14, 1827. Dear Brother Shaeffer. From the heading of my letter you will perceive that I have selected a very interesting place to write in. Yes, it is a fact that I am at present in the Augustin Monastery, in Erfurt, seated in the monastic cell of the immortal Reformer, at the same table at which he so often sat and wrote, with his Bible lying at my left hand, his inkstand at my right, and manuscripts of him and Melancthon his coadjutor, suspended in a frame to the wall in my front, and several other Lutheran relics, which are carefully preserved in the cell, to gratify the curiosity of strangers and travellers, who, when they come to Erfurt, never fail to visit this little room with one window, and record their names in a book which is kept here for that purpose."

as from the desk of the Professor;\* unbelief and scepticism were the order of the day; and he who dared to declare his belief in the Scriptures as the inspired word of God, was laughed at as a poor ignorant *mystic*: and now the very reverse of all this is the fact. In no city have I met with so many humble and cordial followers of the Lamb; in the university a mighty change has taken place, and from almost every pulpit the cause of the Redeemer is ably vindicated, and the efficacy of his atoning blood is held forth and proclaimed in strains at which the very angels cannot but rejoice, and which the stoutest heart is often unable to resist. We also meet with Bible societies all over Germany; and in Saxony, the Lutheran church is, at this moment, forming a missionary society for the evangelization of the North American Indians."

#### NARRATIVE

*Of the Proceedings of the Philadelphia Presbytery, in relation to the case of Mr. ALBERT BARNES.*

WE have for some time been anxious to learn more of the particulars of Mr. Barnes' case before the Presbytery of Philadelphia, but have not, till now, been able to get hold of any thing satisfactory on the subject.—We are indebted to a friend for a pamphlet published by the Rev. W. L. M'Calla, of Philadelphia, containing first, the following narrative, which he says was written by a person "who had ample opportunities of ascertaining the facts;" and second, "three letters in answer to one, relative to the aforesaid proceedings," written by himself. Of the three letters we shall have occasion to make use hereafter. They were written in answer to a request from a gentleman in New Jersey, who had seen "a sketch of one side only," and wished to be informed what the other side had to say. The narrative we shall now give entire for the information of our readers, without comment, after inserting Mr. M'Calla's reasons for publishing it.

"Not a single sentence would ever have gone from him to the press, nor, he verily believes, from one of the minority, if their opponents had kept silence on their part. To the writer it did seem, that while the case of Mr. Barnes was yet *sub judice*; while a complaint of the proceedings of Presbytery was yet to be disposed of by the Synod, and perhaps by the General Assembly—the parties in the case, like those in similar circumstances when a cause is yet pending in a civil

\* There is a flourishing university in Berlin, with about sixteen or seventeen hundred students, and a proportionable number of Professors.

court, ought not to endeavour to pre-occupy and prejudice the public mind, on the one side or the other. But if one side will not consent to this method of procedure, the other may at length be obliged, in self-defence, to depart from it. Otherwise the public mind may become prejudiced against the silent party; may even take silence for consent; may believe that nothing is said in reply, because nothing to the purpose can be said. Now, let it be remembered, that for three months past, the religious newspapers of our country, far and near, have been teeming with the *ex parte* representations of the majority; and that some of these representations have been collected into a pamphlet, and very widely distributed, under the title of "A Sketch of the Debate and Proceedings of the Presbytery of Philadelphia, in regard to the Installation of the Rev. Albert Barnes, in the First Presbyterian Church in Philadelphia"—the pamphlet to which the present publication chiefly responds. Yes, reader, for three months in succession, the minority saw and heard themselves represented as stupid dolts, libelous bigots, or malicious maligners of their brethren, and observed a profound silence. And have you thought that they were silent, because they were unable to plead their own cause, or were conscious that their cause would not bear a defence? Nothing further from the truth than this. It was because the minority—I can at least speak for one—had such confidence in the superiority of their arguments when they brought them forward in the presence of a large assembly at the trial before the Presbytery, and because they hoped that a superior judiciary would ere long do them justice, that they were willing to rest their reputation and ultimate vindication on these grounds, without entering into an altercation with their brethren in newspapers and pamphlets. But every thing has its limits—Christian forbearance itself will be set down for conscious guilt, or dastardly cowardice, if it never speaks a word in its own defence, when insult and falsehood are heaped upon it without measure."

The debates in the Presbytery of Philadelphia, on the reception and installation of the Rev. Albert Barnes, have been regarded with unusual interest by many, as involving points of great moment to the Presbyterian Church, in relation both to her discipline and doctrine. They have not only furnished a pregnant theme for conversation, but a subject for the essayist and reporter. Several of the religious periodicals have lent their aid in circulating statements, from which the spirit of impartiality and equal justice has been discarded. Even in the earliest stages of the affair, and previous to any decision, this course was pursued, with the evident intention of prejudicing the public mind, and producing an effect which would influence the final determination of the Presbytery. The truth should never be dreaded, however loudly proclaimed or widely diffused; but when honest intentions are misrepresented, and facts are misstated, alarm is justifiable, and passiveness becomes criminal.

A pamphlet lately published in the city of New York, professes to give an accurate and detailed history of the debates in question, in which the names of the speakers are mentioned, and abstracts of their speeches furnished. The writer of it, in our opinion, was totally disqualified for his task; a disqualification arising either from entire ignorance of his subject, or a determined dishonesty in its exhibition. He alike conceals the weak points of the majority and the strong points of the minority. He has betrayed little capacity for comprehending the argument, and less discretion in publishing his incompetency. In a word, the sketch contains just sufficient colouring of truth, to give plausibility to general misrepresentation. Many, however, may receive his report as true, until they are furnished with more authentic information; and to supply this, we have been reluctantly compelled to abandon the reserve which we had intended to observe whilst the case was under judgment. A report of speeches which occupied a debate of seven days continuance, is not our intention. Such a report, to be honest, should be full, and would not only be tedious, but at this time, impracticable; and we should consider our candour and integrity in jeopardy by an imitation of the writer of the "Sketch," who reports a long speech in three unmeaning lines of a pamphlet. We must, however, be excused in following his example in one particular; we mean his freedom in the use of names. In exercising this privilege for the purpose of rendering our narrative intelligible, it will be our aim to "render to Cæsar the things which are Cæsar's," avoiding the charge of libel, except where the truth may be construed into libel. This much being premised, we proceed to give the promised detail of circumstances in the order of their occurrence.

In the month of ——— it became the subject of common conversation, that the First Presbyterian Church were directing their attention to the Rev. Albert Barnes, of Morristown, N. J. with the intention of presenting him a call to become their pastor. His talents, ministerial fidelity, and success, were spoken of in terms of high commendation. At the same time, it was notorious that the candidate had never occupied the pulpit of the First Church, and that with the exception of a few individuals, the congregation were entirely ignorant, as far as their personal experience was concerned, of his ministerial qualifications. In addition to the verbal testimony of friends, a sermon preached and published by Mr. Barnes, was refer-



red to in proof of his ability. This was freely circulated among the congregation, and the commendations bestowed upon it naturally excited the curiosity of many not connected with this church, to see and peruse it. A rumour was at length heard that this sermon contained errors in doctrine, which placed it in direct conflict with the doctrinal standards of the Presbyterian Church, and the truth of the rumor was shortly afterwards confirmed in a review\* of the sermon, published in the "Philadelphia." This review proposed to place the sermon of Mr. Barnes and the Presbyterian Confession of Faith in *juxta-position*, that the discrepancies between them might be observed at a glance. This publication was decryed as an ungenerous and malignant personal attack upon the author of the sermon, although it speaks for itself, as a temperate exercise of a right which every individual possesses, of canvassing the merits of any published document. A reply from the pen of the Rev. Dr. Wilson soon appeared, and a controversy of considerable length between him and the reviewer was conducted and published in the same periodical.

In the mean time, a congregational meeting had been held in the First Church, and a call was determined upon for the Rev. Mr. Barnes. According to constitutional provision, it was necessary that this call should be submitted to the Presbytery, that they might grant or withhold their permission for its prosecution before the Presbytery of Elizabethtown, of which Mr. Barnes was a member. At this stage, the ecclesiastical proceedings in the case commenced. When the call was presented before the Presbytery, at their stated meeting in April, and permission asked by the commissioners to prosecute it, the venerable Dr. Green arose, and with a manner characterised by kindness and courtesy, solicited the attention of the judicatory whilst he detailed the reasons which would induce him to give a negative vote on the motion then pending. These reasons, he said, were founded upon Mr. Barnes' doctrinal errors, as they had

been recently proclaimed to the world in his printed sermon, and upon which he proposed briefly to animadvert. His attempt, however, was hastily interrupted by a comparatively youthful member of the Presbytery, (Mr. Biggs,) who affirmed it to be both irregular and unkind, to make the sermon a ground of judgment, as it would virtually amount to an arraignment and trial of Mr. Barnes for heresy, whilst he was beyond the jurisdiction of Presbytery. A motion to this effect was made and seconded, and a debate of considerable length and animation ensued on the point of order. On the one side, it was contended that a congregation had an unquestionable right to call any favourite candidate, provided his standing was regular in a co-ordinate judicatory, and that it was an arbitrary stretch of authority to interfere with that right upon any grounds; that the presentation of a call to Presbytery did not imply a right in them to adjudicate, but was merely a *pro forma* proceeding; and that to urge objections to a call, grounded upon the doctrinal delinquencies of a candidate, however proclaimed in his writings, was *extra-judicial*, whilst he remained unimpeached in the Presbytery to which he regularly appertained. On the other side, it was maintained that a congregation which had voluntarily subjected itself to the jurisdiction of a Presbytery, had no such independent right as that which was pleaded; that their right to call was not more clearly demonstrable than the right of Presbytery to object and refuse permission to proceed to subsequent steps; that the very fact of submitting a call to Presbytery for approval, implied the right of disapproval, and so far from being a mere *pro forma* proceeding, was a direct acknowledgment of jurisdiction; and, finally, that if members of a Presbytery had a right to vote upon such a question, they had a right also to state the reasons which determined their vote, and if these reasons were deduced from an authentic printed document, they neither violated the constitution of the church nor the laws of brotherly kindness in urging them. The argument being finished, it was decided by a vote of *thirty-seven to ten*, that it was perfectly regular for the members of Presbytery to raise objections to the prosecution of the call from Mr. Barnes' printed sermon; the Rev. Dr. M'Auley and Messrs. Patterson, Belville, Biggs, Sandford, and Hoover, being the only ministers who dissented. The attempt to enforce the gag law upon Presbytery having thus happily failed, the sermon of Mr. Barnes was read

\* The writer of this review was the Rev. Wm. M. Engles, whose name was revealed by the Editor, the Rev. Dr. Ely, to certain gentlemen belonging to the First Church, who had taken umbrage at the review. This was done without his concurrence, and he felt that he had reason to complain, that persons totally unauthorised to make the demand, and who were disposed to make an ungenerous use of the information, should have been gratified by the editor at the first expression of their wish.

entire before Presbytery, by its order, and the debate then proceeded upon the original motion, "Shall the call be prosecuted?"—The discussion of this question was protracted and singular in a high degree. Those who are now known as the "minority," met the question fearlessly upon its doctrinal merits, and opposed the call because Mr. Barnes had recently published a sermon on the Way of Salvation, in which,

1. He makes no mention of the cardinal doctrine of justification by faith.

2. In which he contemptuously rejects the doctrine of the imputation of Adam's sin.

3. In which he intimates that the first moral taint of the creature is coincident with his first moral action.

4. In which he denies that Christ sustained the penalty of the law, and employs language on the subject highly derogatory to the Character of Christ.

5. In which he boldly affirms that the atonement of Christ had no specific reference to individuals.

6. In which he declares, that the Atonement in itself secured the salvation of no Man, and possessed only a conditional efficacy.

7. In which he maintains that the entire inability of the sinner for holy actions consisted in indisposition of the will; and, finally, in which he declares his independence of all formularies of doctrine, notwithstanding his professed adherence to them.\*

\* It was thought by the minority, that these were not the comparatively venial errors of Hopkinsianism, but the more dangerous ones of Murdock, Taylor, and Fitch, which have recently been grafted on the original stock.

Professor Woods of Andover, in his late admirable reply to some points in the *speculative, philosophical religion* of Dr. Taylor, coincides precisely with the minority of the Philadelphia Presbytery, in estimating the doctrines of the New Haven School. He considers them as in a high degree erroneous and dangerous. His language in the 98th page of his Letters, justly expresses the view by which the minority were influenced in their proceedings. It is as follows: "Whether right or wrong, we have been accustomed to consider the controversy which early arose in the Church between the Orthodox and Pelagians, and which, after the Reformation, was continued between the Lutherans and Calvinists on one side, and the Arminians or Remonstrants on the other, as of radical importance. Now, how would you expect us to feel, and, with our convictions, how ought we to feel, when a brother, who has professed to be decidedly Orthodox, makes an attack upon several of the articles of our faith, and employs language on the subject of moral agency, free will, depravity, divine influence, &c. which is so like the language of Arminians and Pelagians, that it would require some labour to discover the difference?"

In addition to these reasons, it was also incidentally objected that the call was irregularly framed, omitting one important clause of the form, which is in these words, "and having good hopes, from our past experience of your labours." The fact was, that the congregation had no past experience of the labours of the candidate, as they had never heard him preach; and this fact, which induced the remarkable omission, accounted also for another fact, that but *fifty* votes were given for the call, out of more than *two hundred and twenty* in the congregation who were legally entitled to vote.

On the part of the majority of Presbytery, the debate was conducted in a truly novel manner. With the single exception of Thomas Bradford, Esq. who honestly avowed his coincidence of sentiment with Mr. Barnes upon Hopkinsian ground, there was a studious and persevering endeavour to avoid the doctrinal discussion. The Rev. Dr. M'Auley admitted that the sermon contained some things which were not true, some that were equivocal, and some that were unhappily expressed; but he maintained that we had nothing to do with Mr. Barnes's doctrinal sentiments, although the Presbytery had just decided the validity of such a scrutiny. The Rev. Mr. Sandford occupied the same ground, substantially, and hoped that he might not be considered as giving any opinion upon the doctrinal question. The remarks of the Rev. Dr. Ely were written at length, and read before the Presbytery, and the tenor of them was, that although there were many things in the Sermon which appeared suspicious, yet with a little of his interpretative and explanatory aid, they could be reconciled with orthodoxy. But the all-powerful argument which appeared to be most relied upon, if we judge from its frequent reiteration, was that Mr. Barnes had the confidence of many excellent men, that he was an exemplary Christian, and that he had been a successful preacher of the Gospel! This furnished a prolific topic for declamation, and the *understandings* of the Presbyters were forgotten in the anxiety to affect and enlist their *feelings*. A persecuted saint, assailed in his character and impeded in his career of usefulness, was a picture, it would seem, too affecting for the *judgment* of some men to withstand. Whether such appeals were honourable in a doctrinal discussion of this kind, the candid reader is left to decide.—But this was not all, attempts were made to overawe the minority. They were told that the *world* had already sounded the

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alarm of ecclesiastical dominion and tyranny, that the discussion was doing great disservice to the cause of religion in the community at large—that public sentiment was too enlightened and liberal to countenance such inquisitorial proceedings—that the call in question was from the *First Presbyterian Church in Philadelphia*—and that that respectable and important congregation would secede if their wish was denied, and last, though not least, for its preposterousness—that the First Church would decline any future contributions to the Board of Missions, because the Rev. Dr. Green and the Rev. Joshua T. Russell, the President and the General Agent of the Board, were members of the minority!\* Arguments of this class, however they might indicate the policy, certainly did little credit to the understandings of those who broached them. They doubtless produced an affect upon some minds; it soon became apparent that there was a popular and an unpopular side to the question, and those who were unwilling to encounter reproach, and submit to misrepresentation, had their resort.

The motion was at length put to the house, "Shall the commissioners have leave to prosecute the call?" and it was carried in the affirmative, by a vote of twenty-one to twelve. The minority then recorded the following Protest, and the Presbytery adjourned.

#### PROTEST.

We, the minority in the above case, do hereby protest against the foregoing decision, for the reasons following, viz:

The Rev. Albert Barnes, the person to whom the call from the First Presbyterian Church was directed, in a sermon preached, and lately published by him, accompanied by notes, which he has entitled "The Way of Salvation," and in which he professes to give "the leading doctrines of the Bible, respecting God's way of saving men," has, as we conceive, broached errors, which we, as guardians of the purity of the church, cannot, in any way, countenance; because we believe them to be opposed to the doctrinal

\* We had regarded this as an idle threat, incautiously uttered, but we have since learned that an individual of that congregation, who had pledged himself in the 100 dollar subscription, has since declined to redeem his pledge!

Mr. Russell, from his former associations, was well qualified to engage in this debate, and expose the dangerous speculations of the new school divinity. This he did with much force and ability, and this, we are glad to say, he continued to do, although reminded that a *calculating policy* would best subvert his official success in the management of the Assembly's Missions.

standards of the Presbyterian Church, and in their tendency, exceedingly dangerous; as will be seen from the following particulars, viz:

1. It is believed by the undersigned that the Rev. Mr. Barnes has denied in this Sermon, with its accompanying notes, the fundamental doctrine of original sin, as plainly and expressly taught in the standards of our Church. So far from admitting the federal and representative character of Adam, and our responsibility in him, he says at page 6, "Christianity does not charge on men crimes of which they are not guilty. It does not say, as I suppose, *that the sinner is held to be personally answerable for the transgressions of Adam or of any other man*, or that God has given a law which man has no power to obey. Such a charge and such a requirement would be most clearly unjust." And again, at page 7, he says, "neither the facts, nor any proper inference from the facts, affirm that I am in either case *personally responsible for what another man did before I had an existence*." Again, in the same page he asserts, that "*the notion of imputing sin is an invention of modern times*." And again, in the same page, he says, "Christianity affirms the fact, that in connexion with the sin of Adam, or as a *result*, all *moral agents* will sin and sinning will die;" and then proceeds to say, "It does not affirm, however, any thing about the *mode* in which this would be done. There are many ways conceivable in which that sin might secure the result, as there are many ways in which all *similar facts* may be explained. The drunkard commonly secures, as a result, the fact that his family will be beggared, illiterate, perhaps profane or intemperate. Both facts are evidently to be explained on the same principle as a part of moral government." Here, it is conceived, the author of the sermon represents the effects of Adam's fall upon his posterity as their *misfortune* and not as their *sin*. And the Protestants do further consider it to be implied in the statements of the sermon, that infants are *sinless* until, in the exercise of moral agency, they do positively, by their own act, violate the law. Vide Con. of Faith, cap. vi. and Catechisms Larger and Shorter, on Art. "Original Sin."

2. On the doctrine of the atonement, the Protestants believe that Mr. Barnes maintains sentiments which are in direct contradiction to those set forth in our doctrinal standards. At page 11, he says, "This atonement was for all men. *It was an of-*



*fering made for the race.* It had not respect so much to *individuals* as to the law and perfections of God. It was an opening of the way of pardon, a making forgiveness consistent, a preserving of truth, a magnifying of the law, *and had no particular reference to any class of men.*"

Again, at page 11, he says, "*The atonement of itself secured the salvation of no one;*" and again, "The atonement secured the salvation of no one, except as God had promised his Son that he should see of the travail of his soul, and except on the condition of repentance and faith." Vide Con. of Faith, cap. viii. 5 and 8.

Again, at page 10, he says Christ "did not endure indeed the penalty of the law;" and again, page 11, he says, "Christ's sufferings were severe, more severe than those of *any mortal* before or since; but they bore, so far as we can see, only a very distant resemblance to the pains of hell, the proper penalty of the law. Nor is it possible to conceive that the sufferings of a *few hours*, however severe, could equal pains, though far less intense, eternally prolonged. Still less that the sufferings of human nature, in a single instance, for the divine nature could not suffer, should be equal to the eternal pain of many millions." Vide Larger Cat. Q. 38.

In all this language the Protestants do sincerely believe, that Mr. Barnes denies that Jesus Christ was a vicarious sacrifice—that his atonement had a definite design—that it was in itself efficacious—and that it was a proper satisfaction to divine justice for the sins of his elect."

3. In this sermon, the Protestants believe that Mr. Barnes employs language on the subject of man's ability, which is contrary to the standards of our Church.

In speaking of sinners rejecting the Gospel, he says, page 14, "It is not to any want of physical strength, that this rejection is owing, for men have power enough in themselves to hate both God and their fellow men, and it requires less physical power to love God than to hate him;" and on the same page, he evidently insinuates that man's sole inability is in the will, and the principal effect of conversion upon the will. Again, page 30, in speaking of the causes which exclude a sinner from heaven, he says, "*It is simply because you will not be saved.*" The Protestants believe that to ascribe man's inability to the will alone, is contrary to the doctrine of our Church.—Vide Con. of Faith, cap. vi. 4.

In addition to the foregoing reasons found

ded on the doctrinal errors advanced in the sermon, we protest also, because,

1. In the forecited sermon, professing to give a summary of leading doctrines relating to man's salvation, *no mention whatever* is made of the doctrine of justification by faith through the imputed righteousness of Christ, a defect, which, under the circumstances, cannot well be accounted for, except on the supposition that it was not received by the author; and

2. Because the author of the Sermon makes certain general declarations which induce us to believe, that he does not properly regard his obligation to adhere to the doctrinal standards of the Presbyterian Church. Thus, at page 6, he says, in relation to one of his statements, "It is not denied that this language varies from the statements which are often made on this subject, and from the opinion which has been entertained by many. And it is admitted that it does *not accord with that used on the same subject in the Confession of Faith* and other standards of doctrine." And, again at page 12, he says, "The great principle on which the author supposes the truths of religion are to be preached, and on which he endeavours to act, is, that the Bible is to be interpreted by all the honest helps within the reach of the preacher, and then proclaimed as it is, *let it lead* where it will within or without the circumference of any arrangement of doctrines. He is supposed to be responsible not at all for its impinging on any theological system; nor is he to be cramped by any frame-work of faith that has been reared around the Bible."

And we do hereby further protest against the forementioned decision, because,

1. We believe, for the reasons stated above, that the decision will prove injurious to the purity of the Church, and to the best interests of religion: and,

2. Because, notwithstanding it had been decided on a previous question, by a vote of 37 to 10, that it was the right of Presbytery in examining the qualifications of their own members, to bring the said printed sermon of Mr. Barnes under review, and to draw thence arguments for or against the prosecution of the call; yet in the final vote, a number of those who voted in the majority, whilst expressing their dissent from Mr. Barnes' doctrines, declared that they were guided in their vote, by the consideration that Presbytery had no right to inquire into Mr. Barnes' theological views, or to make them a ground of objection to the prosecution of the call—

For these reasons we consider it our solemn duty to protest against that decision, which granted leave to the commissioners from the First Presbyterian Church to prosecute a call for the Rev. Albert Barnes before the Presbytery of Elizabethtown.

(Signed)

MINISTERS.—Ashbell Green, George C. Potts, John Burt, Joshua T. Russell, Alvin H. Parker, W. L. M'Calla, William M. Engles, Charles Williamson.

ELDERS.—Andw. Brown, Jos. P. Engles, James Algeo, Moses Reed.

A special meeting of the Presbytery was held on the 18th of June following, "for the purpose of considering the subject of the reception of the Rev. Mr. Barnes, and to do what may be deemed proper in his installation." This meeting was held in the Lecture room of the First Church, and was numerously attended by Presbyters and spectators. The indelicacy of abandoning the usual place of meeting, and selecting this location, might be a subject of just comment; but if it had a design to influence, it totally failed; the minority neither retracted nor modified their ground. The following extract from the minutes of Presbytery will show how the business was introduced at this stage. "The Rev. Albert Barnes presented a certificate of dismission from the Presbytery of Elizabethtown to join the Presbytery of Philadelphia. The minutes of the Presbytery at their last stated meeting in relation to the case of the Rev. Albert Barnes, were then read. It was then moved and seconded, that Mr. Barnes be received as a member of this Presbytery; and after some discussion, it was moved, (by the Rev. Dr. Ely,) and seconded, that the motion now under consideration be postponed, that before deciding on it, any brother of the Presbytery who may deem it necessary, may ask of the Rev. Mr. Barnes such explanations of his doctrinal views as said brethren may deem necessary." Here the question determining the right of a Presbytery to examine the qualifications of those proposing to become members, by dismission from a co-ordinate judicatory was brought prominently under debate, although it had been virtually decided in the affirmative by the first vote of the Presbytery at their April sessions. The right was strenuously contended for on the one side as one recognized by the constitution; as clearly ascertained by various decisions of the General Assembly; as inherent in Presbyteries as radical courts; as necessary as a safeguard against the rapid spread of error; and as

essential to preserve the proceedings of a Presbytery against foreign interference.—The argument on the other side, was the mere and confident denial of all these principles, as calculated to bring Presbyteries into conflict, and thus to interrupt the peace of the Church. Strange as it may appear, assertion prevailed over demonstration, and the right of Presbytery to examine the qualifications of its own members, was denied, by a vote of twenty to eighteen, twelve ministers voting in the affirmative, and twelve in the negative. The original motion for Mr. Barnes' admission being again brought under consideration, it was moved by the Rev. Mr. Engles, that the motion now under consideration be postponed with a view to take up the following:

"Resolved, That the certificate presented to this Presbytery by the Rev. Mr. Barnes, from the Presbytery of Elizabethtown, be sent back to the Presbytery of Elizabethtown, with an attested copy of all the minutes of this Presbytery in relation to his case, with a request that the said Presbytery will consider and decide upon those doctrinal statements contained in a printed sermon of Mr. Barnes, which are referred to in a Protest signed by a minority of this Presbytery, and which are considered as grounds of objection to his admission into this Presbytery."

The majority had, in the course of argument, indicated this as the proper resort of the minority, but now feeling themselves to be sufficiently strong to carry all their measures, they changed their views and negatived the motion. The debate on Mr. Barnes' reception was then commenced anew.

To report speeches is not our intention; but we cannot refrain from adverting to that of the Rev. Mr. M'Calla, as an able and masterly defence of orthodoxy, in opposition to the spurious theology of New England, and to that of the Rev. Dr. Green, as the solemn warning of the sole representative of the fathers of our church, now fallen asleep, who, having observed the disastrous decline of the once glorious churches of France, Switzerland, and Ireland, could not suppress his grief in remarking on the present occasion, the same false spirit of liberality; the same unbounded latitude of interpretation, and the same unwillingness to arrest error in its commencement which had brought on their eclipse. At this stage of the business, the Rev. Dr. Ely, who had strenuously defended the right of Presbytery to examine Mr. Barnes, arose, and stated that he proposed to vote for the reception of Mr.

Barnes, because, from a *private interview*, he was convinced of his general orthodoxy, in proof of which, he read a written creed prepared by himself, and adopted and signed by Mr. Barnes. This was a proceeding, in our opinion, alike discreditable to both parties; the dignity of Mr. Barnes was compromised in submitting to have his views explained by another, when he was so earnestly solicited to improve the most favourable opportunity of doing it himself, and the dignity of Dr. Ely suffered in condescending to string together a set of nicely adjusted phrases, which, however orthodox their aspect, were evidently intended to cover two schemes of totally different characters.\* It is with reluctance that we advert to such transactions, but we wish our narrative to be recommended by its truth. The vote was eventually taken by ayes and noes, on the motion for receiving Mr. Barnes, and decided in the affirmative, sixteen ministers and fourteen elders voting in the affirmative, and nine ministers and seven elders in the negative.

A paper was then presented to the moderator, containing charges against Mr. Barnes, for his unsoundness in the faith and in arrest of his installation. The moderator, however, decided it to be out of order, as originating a new business at a *pro re nata* meeting. This opinion was appealed from by Dr. Ely, but the appeal was not sustained. He, and at least two others of the majority, contended that the *mere announcement* from the moderator of the existence of such a paper of charges, was a sufficient bar to the installation, and yet immediately afterwards, they surmounted the bar and voted for the installation.† Strange occurrences take place in over anxiety to give success to a favourite measure, and these sessions of the Presbytery have been prolif-

\* It is true, that Mr. Barnes did, on one occasion, rise and promise to make some explanations of his doctrinal views. This he said he would do voluntarily, but not in compliance with a demand, which he was convinced Presbytery had no right to make. The minority were pleased with the promise, although Mr. Barnes was careful to represent it as a mere concession of courtesy; but at the manner in which he fulfilled it, they were not only disappointed, but surprised. It is doubtful if he occupied the floor for *five minutes*, and in that time explanations could not have been expected, much less satisfactory ones. He acknowledged, it is true, that his sermon was defective, through oversight, on the doctrine of justification, (an acknowledgment which the "Sketch" has forgotten to record) but what he said in brevity, on the other disputed points, only tended to increase the suspicion, and confirm the conviction of his error, in the minds of the minority.

† Upon the presentation of this paper by Mr.

ic of such occurrences. It was decided by regular vote, that Mr. Barnes' doctrinal errors might be canvassed, and it was also decided that they might not be canvassed; it was maintained, that Mr. Barnes might be arraigned when he should become a member of Presbytery, and it was maintained by the same persons, when he had become a member, and an arraignment was attempted; that it was too late to arraign him for acts committed in another Presbytery, and in the full knowledge of which he had been received by this; there were those who declared themselves to be of the old orthodox school, and yet were willing to lend their influence in promoting the interests of the new school, which is any thing but orthodox; it was maintained by the same persons that the same sermon contained false doctrine, and that it contained no false doctrine; some were found who could advocate one side of a cause in their speeches, and advocate the opposite side by their votes; but we forbear; our only comment is, that truth is beautifully consistent with itself. This we honestly believe to be a correct narrative of the proceedings in relation to the case of the Rev. Mr. Barnes, and it has been extorted from us by the officious zeal of those who have attempted to pre-occupy the public attention by their imperfect and garbled sketch.

Hostility to any of the brethren we disclaim. We merely review and condemn that conduct which we consider reprehensible in them as Presbyters. We conscientiously believe that we have stated the truth, and we are willing to defend it. If there must be controversy, we have not sought it, but, obtruded upon us, we will not avoid it.

#### SYNOD OF GENESEE.

It will be perceived by the following extracts from the minutes of the Genesee Sy-

Hoff, (whose manner in this whole transaction was characterized by firmness and decision) a curious scene ensued. The moderator, commendable for his general impartiality, decided the paper to be out of order, if it professed to be a copy of charges, but to be in order if it professed to be a bar to the installation. Now, it so happened, that it came under both these professions, and hence a dilemma. The majority, however, confirmed the decision that it was out of order, and yet determined that it should be read. Dr. Ely, Mr. Biggs, and Mr. Steele professed to regard the paper, before it was read, as a very serious obstacle to the installation; but subsequently, Mr. Biggs found that the charges contained *no new matter*; Dr. Ely, that they were preferred *too late*; and Mr. Steele offered no ground for a change of opinion, and they were eventually found united in the vote for installation.



nod, held at Le Roy on the 21st, 22d and 23d ult. that the subject of Freemasonry has at length been brought before that body.

#### DECISION.

The Synod of Genesee having been called in the discharge of their official duty to aid by their advice Presbyteries and churches under their supervision, labouring under difficulties on the subject of Freemasonry, affectionately present the following as the result of a deliberate and dispassionate examination of the subject as it now bears on the peace and order of our churches.

1. It is the judgment of this Synod—That sufficient reasons exist, even exclusive of the Revelations of seceding Masons, why all ministers and members of our churches should absolutely dissolve their connexion with the institution of Freemasonry and explicitly signify the same to their Christian brethren.

These reasons are such as follow:—Its character as a secret confederacy which withholds its proceedings from the correcting and purifying influence of public cognizance. This renders it peculiarly liable to be employed as an instrument of evil by designing men, and reasonably subjects its principles to be held chargeable for the overt wickedness which may emanate from its members, unlike those institutions whose principles are as open before the world as the conduct of their members. An example of its actual abuse to evil purposes is found in the history of Illuminism, and it has, to say the least, furnished the occasion and inducement, recently in our vicinity, for a flagrant breach of the laws of God and man in the abduction of William Morgan. We may add to these, the delusions promoted by its religious pretensions, and the incongruous aspect presented by Masons to their Christian brethren in the close fellowship with unbelievers to which it binds them.

2. That to quit all connection with the institution, and signify the same to their Christian brethren, is all which Christians aggrieved about Freemasonry ought to require, and that all indiscriminate censuring and impeachment of the motives and characters of brethren merely because they have belonged, or do yet belong to the Institution, is wrong, as being a sure means of begetting and protracting division among Christians, and that in this stage of these questions all breaking of Christian and ministerial fellowship, abstaining from the communion and the like, by either party, is to be condemned, and that all hasty application of church discipline, and all passing of resolutions by churches, which would amount to the excommunication of members, or the rejection of otherwise qualified applicants, would be an injudicious course and incompatible with the patience and forbearance of the gospel.

Nevertheless, Thirdly. The Synod judges that ministers and members of churches who have belonged to the Masonic Institution, are bound by the principles of the gospel to give heed to the grounds of offence and reproach to religion, which they cannot but see their connection with Masonry, as it now stands before the public, affords, to cherish candor, and a readiness to hear the reasons on which their brethren and the public dissent, to be ready to offer, or at least afford for the satisfaction of their brethren, a definite and unequivocal avowal of their adherence or non-adherence to Freemasonry. And,

4. The Synod advise, unless special objections occur, that when any Presbytery or church is called on to admit or dismiss a member, who has

been a Freemason, and has not previously avowed his abandonment of it, that the following or a like formula be presented him to subscribe, and that his compliance in good faith shall be considered as sufficient and satisfactory to all concerned on this point, and that a similar proceeding shall be sufficient to terminate grievances of the like kind with masonic members continuing in the church.

#### FORMULA.

I cheerfully make known for the satisfaction of my Christian brethren, that I have discontinued all connection with the institution of Freemasonry, and intend to remain so discontinued during my life; and that I recognize no obligation devolving on me in consequence of Masonic oaths, as binding me to do or countenance any thing which is not in accordance with the morality of the Gospel, and the laws of the land as commonly understood among the Christian brethren.

(Dated.)

(Signed.)

Finally, The Synod wish to be understood as disclaiming all part in the political forms of this question—and as decidedly condemning any measures on the part of Antimasonic members of the churches at variance with brotherly love, or unnecessarily tending to provoke brethren or hinder their coming out from the institution in as early and easy a manner as possible.

#### METHODISM AND MASONRY.

THE Pittsburgh Annual Conference of the Methodist Episcopal Church, adopted 'general and sweeping resolutions against Masonry.' The first resolution says, that its members ought not to join a lodge of Freemasons, or be present at any of their processions or festivals.

The second declares that the Conference will not ordain any probationer who shall have joined a lodge, or been present at their festivals or processions.

The third declares that the conference will not ordain any local preacher, who has joined the fraternity.

It is time for every friend of religion, of the purity of the church, and of the cause of Christ to exert his influence against Freemasonry, and shake his garments from the guilt of blood! It is time for every church to buckle on its armour, and arrest the flood of iniquity which threatens its peace and prosperity! Let them go and do likewise.—*Lancaster Herald.*

[From the London Miss. Register for Aug. 1830.]

#### PERSIA.

THE Committee of the Calcutta Bible Association communicate, in their Eighth Report, some interesting intelligence relative to the

*State of Mahomedanism in Shiraz.*

The Committee remark—

They cannot deny themselves the pleasure of adverting to a circumstance, which they are persuaded will yield gratification to all who delight in observing the methods by which Divine Providence prepares the way for the reception of the Truth. Mr. Martyrus M. David, a respectable Arminian Gentleman in Shiraz, some months ago addressed the committee, through his friend, Mr. Johannes Avdall, one of its members, for the purpose of inducing them to lend their aid to obtain a Persian Version of the Bible; and brought to their notice a learned Mahomedan of his city,

whose services, he conceived, might be of essential importance in forwarding the end in view.—As the translation of the Scriptures does not lie within the sphere of the Bible Association's duties, the communication was transmitted entire to the Committee of the Auxiliary Bible Society; and here the duty of your committee in regard to it terminated. Their object in noticing it at all is, to present to the friends of this Association the state of feeling which prevails in Persia on matters of religion, as exhibited in the following extract from Mr. David's Letter.

After giving a brief account of Four Sects of Mahomedans which have separated from the rest, and the manner in which these Sectaries are treated by the orthodox disciples of the False Prophet, Mr. David adds—

The Sectaries, though backed by the majority of the learned of the community, are stigmatized by their adversaries as a despicable race; and are debarred from holding public communication with their partisans on the Creed which they follow.—The Ashugh Aref (the designation of one of the Sects) are less remarkable for learning, but have acquired notoriety for the great multitude of the rabble over whom they preside. They do not observe the laws of their Prophet, nor shew the least sign of fear or shame in committing the worst of vices. Not entirely disbelieving the doctrines of the Koran, they are sensible of being grievous sinners; and put their trust for salvation in the intercession of the champions of their faith. Excited by natural curiosity, they eagerly seek to make themselves acquainted with the religious opinions of different nations. Although the Word of Life disseminated among these rocks, by the indefatigable exertions of the pious Missionaries, Messrs. Henry Martyn and Joseph Wolff, has not hitherto proved productive of real advantage, it has created in their breasts a laudable desire for inquiring into the truth of Christianity. They frequently devote themselves to the perusal of the New Testament, and give various constructions to such of its passages as are considered obscure and difficult. They read the Old Testament with no less avidity; but, owing to the difficulty of the Arabic Language, in which it is written, there are comparatively few who understand what they read: they burn with fervent desire of having a Persian version of the Old Testament.

#### SOUTH AFRICA.

*Westeyan Missionary Society.—New Settlement of Hottentots on the Kat River.*

A SETTLEMENT of Hottentots has been formed by Government on the Caffre Frontier. It is about three hours ride from Beaufort, a new town in Albany. Mr. Kay, who is stationed at Somerset, thus speaks of the Hottentot Settlement:—

A number of the Aborigines, who were objects of our pastoral labours, together with some of our most steady members of society, having, with their families, recently removed to the New Settlement on the Kat River, I have been induced to take that place into my circuit plan. This opens to our view an extensive and important field of labour.

Mr. Kay gives the following description of an

#### *Affecting Scene at the Grave of the late Missionary Williams.*

I arrived at the spot where lie the remains of that good man, the Rev. Mr. Williams, of the London Missionary Society, who died in the month of August 1818, after labouring faithfully amongst the Caffres for the space of two years and upward. I rode a short distance out of my way, in order to see the field in which he toiled, and the place where he expired. Having with me one of the Caffres who had resided with him, witnessed his death, and assisted at his burial, I was enabled to collect various particulars; the interest of which was, of course, greatly enhanced by the circumstance of our being in the very vale where they transpired. No other Missionary whatever was engaged in Caffreland when he commenced his work; and the sequestered corner which embraced his sphere of action is now altogether uninhabited.

The grave of our deceased brother is distinguished from several others with which it is surrounded, by a large pile of stones; one of which, somewhat bigger than the rest, is placed in an upright position at the head. I could not but feel grieved on finding that a better tablet had not, ere this, been erected to the memory of departed worth; seeing that more than eleven years have now elapsed since that pious Missionary was laid in his dusty bed. This rude mark of distinction was pointed out to me by the old Caffie, with evident marks of affection, and with some degree of emotion.—He then added, while directing my attention to other graves round about, "Here lies an *umfazi* (woman) who sat under his ministry; and there are some of the *amakwinkwe* (boys) whom he taught in the School."

Not many paces distant, I observed a grave which appeared to be comparatively new; and, on making inquiry respecting it, was told that it contained the remains of an *intombi* (young woman) who was killed by the lightning, not far from the place where we then stood, about two years ago. I rejoiced to find, that, in this instance, the Natives had broken through their national, but unnatural, custom of leaving the corpse to be devoured by wolves. The dens of wild beasts being, in general, the only places where the relics of the dead are to be found, a grave-yard is a rare sight at Caffria.

From hence I was led to the tree under which Mr. Williams preached—to the field, which he had plowed, the furrows of which are still visible,—to the garden, which he had cultivated—to the dam, that he designed for the irrigation of his grounds—and to the precipice, from whence he had rolled many a huge mass, with the view of turning the course of the river below, so as to render the complete inundation of his lands practicable whenever necessary. This was a most gigantic scheme; in attempting which he lost one of his fingers, a large stone falling upon it entirely severing it from the hand.

We next proceeded to the building which was intended for a Place of Worship; and to the dwelling-house, which was partially completed. "In that corner," said Cots, "our *umfundis* (Teacher) expired; and here did I assist in making his coffin." An imaginary view of the trying scene which presented itself on that occasion affected me deeply, while standing on the very floor where it took place. This excellent man had no fellow-labourer, excepting his pious Wife, to aid him by counsel, or to comfort him amidst suffering. She was under the necessity of closing his eyelids herself—of preparing the corpse for interment—and of giving directions as to the dimensions, shape,

and make of the coffin; it being an entirely new thing to the Natives, by whom only she was surrounded. With an infant at her bosom, and another at her side, she then followed her departed husband to the tomb. On its verge she bowed her knees; and, while the sable throng stood silent all around, committed the body to the dust, *making known her wants and requests unto God.*—This was a trial indeed! more easily conceived than described. Her prayers were heard; and the Father of the fatherless and the Judge of the widow, evidently interposed in her behalf. The heart even of the barbarian was disposed to render her all necessary protection, until the arrival of a friend, who rescued her from danger. This furnishes another signal instance, worthy of being recorded, in proof of that gracious Providence, which, at all times and under all circumstances, presides over the Missionary.

**Church Missionary Society.**—The Secretary of State for the Colonies lately apprised the committee, that it was the wish of His Majesty's Government to take measures for the religious instruction and social improvement of the Aborigines of New Holland; and proposed that the Society should furnish two Religious Teachers to labour among them for the prosecution of this object, for whose support £500 per annum would be set apart out of the Colonial Funds. The committee gladly availed themselves of this opening, and placed two individuals under preparation for this scene of labour.—The health of the Rev. John Raban having declined, he left Sierra Leone on the 23d of May, in the Mary, Captain Hodsoll, and landed at Chatham on the 24th of July; having been authorised by the committee to take this step, if the state of his health should render it necessary.—The instructions of the committee were delivered to Mr. W. Ridsdale on the 27th of July, on occasion of his departure to Ceylon, to take charge of the Society's Printing establishment at Cotta; to the Rev. J. A. Jetter and Mrs. Jetter on the 6th of August, on their leaving for Syria; and to the Rev. J. J. Weitbrecht and Mr. James Thompson on the 24th of August, appointed to Calcutta. Mr. Ridsdale embarked, in the Morning Star, Captain Adler, on the 21 of August; and Mr. and Mrs. Jetter, on board the Jane, Capt. Radcliffe, on the 9th. Mr. James Preece, having been appointed to the New Zealand mission, embarked for New South Wales, on board the Craigievar, Captain W. Roy, on the 14th of August.

**Gen. Bap. Miss. Soc.**—Mr. W. Brown, who has been a Minister among the General Baptists for about 12 years, sailed for Calcutta, at the end of June, with his wife and daughter, in the Elphinstone, Captain Aldham. He is to take charge of the Benevolent Institution at Cuttack, for educating, and in some cases boarding, destitute Indo-British or Hindoo children.

#### CONTINENT.

**Protestant Church in France.**—Connected with the Reformed Church in France there are 305 Pastors, 433 places for public worship, 503 congregations, 451 Bible Societies and Associations, 124 Missionary Societies and Associations, 59 Tract Societies, and 292 daily Schools. The number of congregations, compared with the number said to exist in the year 1560, namely, 2000, furnishes affecting evidence of the havoc made by subsequent persecutions.

**Jews at Rome.**—The number of Jews at Rome is about 3000: of these, 1483 are wretchedly poor, and dependent on the Synagogue Fund, or on the charity of the richer Jews. The proportion of ex-

tremely necessitous poor among the Jews, in every part of the world, is much larger than is generally believed.

#### WESTERN AFRICA.

**Church Miss. Soc.**—Advices from Sierra Leone of the 9th of June announce, we regret to state, the death of Mr. Edmund Boston on the preceding day. His debility was such, that he could not enter into conversation: from the broken sentences which fell from him, there is reason to conclude that he was resigned to the will of his Heavenly Father, and departed in peace to his eternal rest.

#### MEDITERRANEAN.

**American Board.**—Mr. and Mrs. Bird with their family, and Mr. and Mrs. Whiting, sailed from Malta on the 1st of May, direct for Beyrout.

**Church Miss. Soc.**—The Rev. Dr. Korck was married, on the 5th of May, to M. Mary Philalethes, daughter of M. Constantine Philalethes, formerly of Constantinople.—The Rev. Theodore Mueller has resumed his labours in Egypt, in connexion with the Society.—Advices from Cairo, of the 25th of June, state that a report had reached that place of the safe arrival of Messrs Gobat and Kugler in Adowah, in the Province of Tigre; and that they had met with a favourable reception from Sebagadis, the Governor of that province.

#### PERSIA.

Mr. Groves, late of Exeter, set forward, in June last year, with his wife and two sons, as a missionary to Persia, at his own charge. By a letter from him, dated Tebriz, November 5, 1829, it appears that he and his family had arrived at that place from Shusha, a settlement of the German Missionary Society: this journey, of eight days, had accustomed them to Persian saddles and Persian roads. They were about to set off for Bagdad, a thirty days' journey, on horseback.

He writes—

"All the circumstances that have occurred since our departure from England have encouraged us on our way; and to our work we have found openings more and more extensive than we could have anticipated, not only among Mahomedans, but various sorts of Christians in the Mountains of Kourdi-tann, as ignorant as they, and also among the Arminians: never have I, for one moment, regretted the course which I have taken, but rejoice yet more and more as I go on: there is a more important field open here for labour, if a holy, steady, devoted man would come here, particularly with the poor.

#### INDIA WITHIN THE GANGES.

**Sunday in Calcutta.**—We notice with great regret a statement in the Calcutta Papers, that, at a meeting of the principal Native Creditors of Messrs. Palmer and Co. who have lately failed to a large amount, which was held on SUNDAY the 31st of January, Sir C. Metcalfe and other European creditors, instead of declining to transact secular business on the Lord's Day, met these Natives and discussed with them various plans for best securing their mutual interests.

**Bishop Heber's Monument at Madras.**—The subscription raised at Madras for the erection of a Monument to the memory of the late Bishop Heber, amounted, with interest, to 30,944 Rupees. Sufficient funds for the erection of the Monument having been allotted, there remains a balance of nearly 13,000 Rupees. This balance is to be kept as a distinct fund, to be styled, "Bishop Heber's Monumental Subscription Fund." The interest of this fund is to be annually applied to the maintenance, education, and clothing of such a number of Scholars, for the office of Superior Catechists, as the same shall be found sufficient to support; to be ed-





**Bibles. Testaments.**

Polish, in Heb. Character.....	300
Greek, Ancient & Modern.....	35,210
Do. Anc. & Mod. Psalms.....	2,020
Do. Anc. & Mod. Gospels.....	2,030
Do. Modern.....	27,065
Do. Modern Gospels.....	1,010
Arminian, Anc. & Mod.....	3,000
Do. Ancient.....	6,060
Do. Anc. Acts & Epistles.....	1,000
Do. Modern.....	3,000
Arabic.....	4,450
Do. Psalter.....	5,000
Do. Gospels & Acts.....	10,000
Coptic and Arabic Psalter.....	2,014
Coptic and Arab. Gospels.....	2,000
Spanish and English.....	150
Indo-Portug. Gen. & Ps.....	1,000
Indo-Portuguese.....	2,000
Syriac.....	4,000
Syriac and Carshun.....	11,126
Carshun.....	2,000
Esquimaux.....	4,000
Mohawk, St. John's Gos.....	1,000
Ethiopic Gospels.....	2,000
Do. Psalter.....	2,036
Malay, in Roman Charac.....	2,100
Do. in Arabic Character.....	11,000
Turkish.....	10,000
Do. in Greek Character.....	7,000
Do. in do. Acts and Epis.....	3,000
Do. in do. Psalter.....	1,000
Hindoostanee.....	5,000
Greenlandish.....	1,000
Amharic Gospels.....	2,000
Do. Epistles.....	2,000
Persian, Genesis.....	1,020
Do. Psalms.....	2,000
Do. Testaments.....	5,080
Bohemia.....	10,000
Polish.....	5,000
Judæo-Spanish.....	1,000
Latin Bible.....	1,000
Albanian and Mod. Greek.....	2,000
Negro-English Tests.....	1,000
Servian Testaments.....	2,000

**Summary of Languages and Dialects**

In which the distribution, printing, or translation of the Scriptures, in whole or in part, has been promoted by the Society, either directly or indirectly; viz.	
Reprints.....	42
Re-Translations.....	5
Languages and Dialects, in which the Scriptures have never been printed before the Institution of the Society.....	62
New Translations commenced or completed,.....	37
<b>Total.....</b>	<b>146</b>

**ASSOCIATE REF. SYNOD OF NEW-YORK.**

This Synod met at Newburgh on the 3d of September last, and the Rev. Robert H. Wallis of Little Britain, Orange Co. was chosen Moderator. Considerable business was transacted.

On the subject of Freemasonry the following Resolutions were unanimously adopted:

*Resolved*, That this Synod will, and hereby do express their decided disapprobation of the principles and usages of Freemasonry, as far as known to them, and warn their people, solemnly and affectionately, against all connection with the Institution.

*Resolved*, That it be and hereby is enjoined upon Church Sessions, under the inspection of this Synod, to adopt the most prudent and effective measures to remove the contamination from our churches.

The following resolution was proposed and unanimously adopted:

*Resolved*, That this Synod, in a special testimony, exhibit their views upon the doctrines of original sin, of the atonement, and of the manner of a sinner's justification before God.

Messrs. Forrest, W. M'Auley and R. Proudfit were appointed a committee to prepare a draft of said testimony, to be presented to Synod at its next meeting.

On the subject of the Library, now at Princeton:

The committee to whom was committed the reference from the Presbytery of New-York, respecting the library and funds transferred to the seminary at Princeton, presented their report, with the draft of a memorial to be presented to the General Assembly of the Presbyterian church, which were read and laid on the table.

On the subject of Psalmody the following proceedings were had:

The Synod, in committee of the whole, Mr. W. M'Auley in the chair, took up the reference from the Presbytery of Caledonia, on the subject of Psalmody.

After some time spent in discussion, the following resolution was proposed and adopted:

*Resolved*, That this Synod will and do hereby enjoin it upon all their members, to adhere strictly to the principles and directions of our excellent constitution on the subject of Psalmody.

The committee rose and their chairman reported the above resolution, which was adopted by the Synod.

Respecting the establishment of a Religious Periodical:

*Resolved*, That a committee be appointed, consisting of Messrs. Currie, Nisbet and J. F. M'Laren to inquire into the expediency of establishing a religious periodical publication, under the patronage of Synod, to report at its next meeting.

Appointment of a day of thanksgiving:

*Resolved*, That this Synod appoint the third Thursday of December next to be observed by our churches as a day of Thanksgiving for our temporal and spiritual mercies; or such day as the chief magistrate of our state may appoint.

Correspondence with the Associate Synod:

Mr. Donald C. M'Laren reported, that he had not written to the Associate Synod in America, according to appointment. His reasons were sustained, and he was re-appointed to perform this duty before the next meeting of Synod.

Respecting baptized youth:

The committee appointed to inquire in what manner, and to what extent Church Sessions ought to deal with baptized youth, beg leave to report to Synod—

That in the judgment of your committee, the subject committed to their investigation, is most intimately connected with the prosperity of Zion, involving questions of primary importance in church government, and demanding much more attention than it has heretofore received in our churches.

Your committee are directed by the resolution of Synod, to two subjects of inquiry: 1. in what manner. 2. To what extent should Church Sessions deal with baptized youth?"

We are pleased with this report and shall probably insert it in our next number.

The Synod adjourned to meet at Kortright, Delaware Co. on the first Friday of September 1831.

**ERRATA.**—In publishing the report of the Presbytery of the Carolinas the following errors occurred, which it is believed should be corrected, especially as it is more than probable that it will undergo a critical investigation:

Page 34, line 20 from bottom, for "manner" read measures.

Page 35, line 11 from top, for "distinguished" read disinterested.

Page 35, line 25 from bottom, for "obscurity" read absurdity.

Page 35, line 12 from bottom, for "minute" read moment.

Page 38, line 12 from bottom, for "willing" read unwilling.

Page 41, lines 26, 31, 43, from top, for "should" read would.

Page 41, line 10 from bottom, for "Ammorites" read Amonites.

Page 43, line 29 from bottom, for "of" read at.

do. 27 do. for "still" read till.

46, 6 top, for "have" read has.

do. 30 do. for "I Cor. vii. 20.

24," read 1 Cor. vii. 20—24.

Page 46, line 31 from top, for "Eph. vi. 5. 9," read Eph. vi. 5—9.

Page 47, line 18 from top, for "say" read deny.

Page 49, line 25 from bottom, for "should" read would.

Page 50, line 7 from top, for "should" read would.

#### SYNOD OF PHILADELPHIA.

THIS Synod met at Lancaster, Pa. October 27th, 1830, and was opened with a Sermon by the Rev. Wm. R. De Witt, the last moderator, from Matt. v. 13.

A complaint from the minority of the Presbytery of Philadelphia against the proceedings of that Presbytery in receiving and installing the Rev. Albert Barnes was received, read, and committed to the Judicial Committee, that they might report on the same.

Resolved that the Synod will celebrate the Lord's Supper, if the Lord permit, in this church to-morrow evening, [Thursday] after the delivery of the missionary sermon, and Dr. Dickey and the Rev. Mr. Dickinson were appointed to make the necessary arrangements.

[The apostle speaks of coming together on the first day of the week for the purpose of celebrating the Lord's Supper. But it is nothing strange for our modern theologians to be wise above what is written.—EDITOR MON.]

Thursday, Oct. 28, 3 o'clock P. M.

The complaint of the minority of the Presbytery of Philadelphia was taken up; and after hearing all the documents in the case read, the further consideration of the subject was postponed for the present.

In the evening after sermon by Rev. Matthew L. Fullerton, from Mat. xxvi. 8—"To what purpose is this waste?"—the Synod, with such other professing Christians as were present, united in celebrating the Lord's supper. In this service Dr. Green delivered an address and dispensed the aliments; after which the Rev. Mr. Beckenridge addressed the assembly, and closed the exercises by leading in prayer. A collection was taken up in aid of the Board of Missions, amounting to \$41.37.

Friday, Oct. 29th.

The Synod resumed the consideration of the complaint from the minority of the Presbytery of Philadelphia; and having proceeded therein until one o'clock, agreed to have a recess until three o'clock this afternoon.

After recess the Synod resumed the consideration

of the complaint against the Presbytery of Philadelphia.

At half past 5 o'clock, P. M. the Synod agreed to have a recess until half past seven o'clock this evening.

Saturday, Oct. 30th.

The Synod resumed the consideration of the complaint of the minority of the Presbytery of Philadelphia.

In their closing reply to the defence offered by the majority of the Presbytery of Philadelphia, the complainants were heard until nearly one o'clock, P. M. at which time the Synod adjourned to meet at half past 2 o'clock.

The Synod met at the time appointed, and resumed the consideration of the complaint, and the members of the Synod, in the order of the roll, proceeded to express their opinions on the same until about 6 o'clock.

Dr. Cathcart, Rev. Mr. Boyer and Mr. Lefevre, obtained leave of absence. Agreed to have a recess to meet this evening at 7 o'clock.

After recess the Synod resumed the consideration of the complaint of the minority of the Presbytery of Philadelphia, and the members of Synod having had opportunity to give individually their opinions on the case, at half past ten o'clock, P. M. the following minute was adopted, viz.

The Synod having considered the subject of the complaint preferred by some of the members of the Presbytery of Philadelphia relative to the proceedings of said Presbytery in the case of the Rev. Albert Barnes and heard the parties in the case, came to the following resolutions, viz.

1. Resolved that the Presbytery of Philadelphia in not allowing the examination of Mr. Barnes, in connection with his printed sermon, previously to his reception as a member of Presbytery, and especially before his installation as pastor of the First Presbyterian Church in Philadelphia, gave just ground of complaint to the minority.

2. Resolved that the complainants be referred back to the Presbytery of which they are members, with an injunction to that Presbytery to hear and decide on their objections to the orthodoxy of the sermon of Mr. Barnes and to take such order on the whole subject as is required by a regard to the purity of the church and its acknowledged doctrines.

The YEAS in favour of the first of these resolutions were Messrs. Martin, Magraw, White, Jas. Latta, Gilbert, Douglass, Love, Morrison, Stanley, Lefevre, Beckenridge, Hubbard, Annan, Musgrave, McCaughy, Col. J. Patterson, Wilson, Moody, Sharon, James Williamson, Olmstead, Fullerton, M'K. Williamson, Schell, Bryson, J. B. Patterson, Smith, M. B. Patterson, Welch and Gabby, 30. The NAYS were Messrs. Dickey, Barr, Dickinson, Slaymaker, Kirkpatrick, Kennedy, Duffield, and DeWitt, 8.

The YEAS on the second resolution were the same as above, with the exception of Messrs. Gilbert and Morrison, who voted with the eight above named in the negative, making ten in opposition to 28.

THE ASSOCIATE PRESBYTERY OF ALBANY met pursuant to adjournment at Albany on the 26th ult. The committee appointed at last meeting to draft a Pastoral Letter reported one which was adopted and ordered to be printed in the Religious Monitor, and also a sufficient number in pamphlet form to supply with a copy each family under the inspection of the Presbytery. The Rev. Duncan Stalker, from the United Secession Church in Scotland, was, upon application, unanimously admitted a minister of the Associate Church, and received appointments accordingly. Mr. John Easton, after the usual examination, was admitted a student of divinity. The Presbytery adjourned to meet again at Albany on the second Tuesday of April next at 10 o'clock, A. M. the Rev. Andrew Stark to preach the Presbyterial sermon.



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[Faint, mostly illegible text covering the main body of the page, appearing to be a list or record of names and events.]

108  
[Handwritten notes at the bottom of the page, including the number 108 and some illegible cursive text.]

# PROPOSALS

*For Publishing by Subscription the History of the Reformed Presbyterian Church, in one volume, octavo. By James R. Willson, D. D. Pastor of the Reformed Presbyterian Congregation of Albany.*

THE members of this church are usually known by the name of Covenanters. They are descended from those Presbyterians, who adhere to the Confession of Faith, the Larger and Shorter Catechisms, Form of Church Government, and Directory for Worship, formed by the Assembly of Divines at Westminster, London: and also continued to profess openly their attachment to the National Covenant of Scotland, and the Solemn League and Covenant of the three kingdoms, Scotland, England, and Ireland, after the Act Recissory.

For this steadfastness in contending "for the faith once delivered to the saints," they were persecuted by Charles II. and by his successor James, Duke of York. In that persecution, they suffered and bled; and for the rights of God and man, they fought, and conquered at Drumclog. These are the Covenanters held up to unholy ridicule in the Waverly Novels. While they were persecuted by the house of Stuart, Charles and the Duke of York were carrying on a war with the Protestants of Hol-

land. In that war, the Dutch Colony of New Amsterdam was conquered, and its name changed to that of New-York.

The American Covenanters embrace the same system, for which their fathers suffered in Britain. They have published in this country an exhibit of their principles, known by the name of Reformation Principles.

They have for more than one hundred years, both in Europe and America, excluded Freemasons from their communion. In a public document they have designated Masonic conventicles "The hallowed Lodges of Freemasons." By an act, passed more than a quarter of a century ago, they have prohibited Negro slavery among their people.

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